

LIBERATION: INCREASING BIBLICAL KNOWLEDGE OF MIDDLE SCHOOL
STUDENTS IN AFTER SCHOOL PROGRAMS FOR THE
CONCORD COMMUNITY BAPTIST CHURCH

Gregory Draper

B.S., Wilberforce University, 1998
M.S. ED. Dayton University, 2008

Mentors

Michael Neil, D. Min

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ABSTRACT

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by
Gregory Draper
United Theological Seminary, 2016

Mentor

Michael Neil, D. Min

The context of this project is the Concord Community Baptist Church in Columbus Ohio. The problem is that the middle grades students do not have any knowledge of the Bible. The research will facilitate quantitative research. Through the teaching process the Methodology will include, group teaching, discussion, activities, quizzes, word puzzles and individual assessments this will increase biblical knowledge. The triangulation of data will include the administration of pre-and post / test survey, and parents survey, and final test. The goal is to create instructional assessment oriented tutorial afterschool program that successfully addresses biblical knowledge and advancement of Christian education.

ACKNOWLEDGEMENTS

“To God be the glory for the great things that he has done”, to Jesus Christ, the giver of all life and the Holy Spirit that keeps us comforted. I would like to take this time to acknowledge my mentor, Dr. Michael Neal, for his instruction during this process. He has helped me to see a lot of things as it relates to the process of education, Christian and or secular edge cases. His insight, scholarly advice and leadership have been a blessing to me and the rest of my peer group. I am grateful to God for his excellent leadership. Dr. Neal’s insight into research, biblical analysis and writing has helped me and provided a foundation for me as I motivate other students to achieve their academic goals.

I would also like to acknowledge and thank my peer group, Christian Education and Urban Ministry Development. They have been very supportive during this process. I would also like to acknowledge Dr. Keith A Troy, Dr. David Evans, Reverend Donald Bean, Apostle Allan Roberts, Bishop Donald J. Washington, Laquita Kelly, Tiffany Crockett, Jeannie Smith, and Tahara Akmal. I thank God for every one of them in blessing me with their support during this final project.

I would like to express gratitude to the participating staff for enduring the six-week preparation. I would also like to thank the students, and parents for participating in survey. I also would like to acknowledge the Concord Community Baptist Church for their continued support

DEDICATION

This project is dedicated to the memory of my father and mother, Oza A. and Roxie Mae Draper, who have both passed away and gone on to be with the Lord. My mother and father always provided spiritual guidance and a strong foundation so that we could achieve any and all endeavors in life. We know that would not be here without them. Thank God for using them as vessels to deliver me into this world to work as a faithful servant for our Lord and Savior Jesus Christ. This is dedicated to my nine siblings, Angela Doak, Danny Draper, Tyrone Draper, Terry Draper, Napoleon Draper, Robert Draper, Oza Draper, Rezella Fraley, Thois Draper, acknowledging them for their continued support. Thank God they have been with me from the beginning. Truly we thank and appreciate each one of them Without them none of this would have been possible

EPIGRAPH

What a difference it would make if all God's people could get hold of the techniques and principles necessary for the cultivation of their own spiritual nourishment.

— Howard G. Hendricks, William D. Hendricks, Chuck Swindoll, *Living By The Book*

INTRODUCTION

With many of our churches across the country and middle school students having what is believed an identity crisis. Education is the key to having a successful life, in order to be successful it is my understanding our kids should know the Bible. Most of our middle age student do not have knowledge of a biblical foundation which encourages them to know the Lord or the Bible for themselves. The fact of the matter is that the tradition of Christian education occurred in the heart of the African-American church. My family got its theological concepts from attending Sunday school on a regular basis. There has been a major shift within the African-American community which has caused us to forfeit Sunday school and this has caused a biblical illiteracy as it relates to understand the Bible. Within the context of the society we are facing moral issues. Sunday school was a time to instill in students a moral and biblical understanding of the Bible as well as life. So here we are in the 21st century facing multiple issues as it relates to education, unemployment, drug addiction, and health issues. We as a community-many challenges because we have not raised arch and given him the biblical knowledge they need to be successful. It is my hope by creating a paradigm shift and creating an afterschool program that has a biblical knowledge and an academic component as well. Since many of our students are not attending church. The church must come up with an education only that meets the needs of the children that we service within our communities and our churches. It is within this context that my project finds

its origins. Somehow if we can use the already existing system of afterschool programs to create a holistic afterschool program that deals with body soul and. This afterschool program will deal with the physical to physical education, sold to spiritual knowledge which will be spiritual lessons that edify the student about the Bible, and academic that deals with the.

If we don't get a hold of changing some more moral constructs about some of the social issues you're facing. The afterschool program being designed will keep our young people mentally engaged for two hours. Many middle school students go unsupervised between the hours of 3 p.m. to 5 p.m. Many illicit things tend to take place during these hours. While our high school Girls are becoming impregnated, our boys are getting incarcerated. This is primarily because they have no supervision or direction. This new paradigm will create an environment that is conducive for selfless reflection, academic achievement, and biblical knowledge. We must fully understand and breakdown the lack of biblical knowledge of our middle school aged students. One must look at the family to fully understand the dynamics of why traditionally African-American children who are usually raised in the church have a stronger biblical knowledge than other ethnic groups. In the African-American tradition many of our ancestors learned how to buy using the Bible. Slavery was a terrible injustice perpetrated upon African-Americans for four hundred years. Somehow we were able to endure slavery because we have a biblical knowledge which enables us to declare our own spiritual independence within ourselves. It is my understanding that we had more knowledge of the Bible because that was printed literary book that we could be was the Bible. With this in mind it is no wonder why our sheets don't have a grasp of the Bible because they don't read and don't appreciate it. In

order to save our society, they must come to the understanding that biblical choose and biblical stories can change the world which we must understand the fundamental truths about family duration and Biblical genocides as relates to biblical knowledge. If our children did not understand the importance of knowing the Bible and knowledgeable about it could cause moral decay.

In her book the new Jim Crow mass incarceration in an age of colorblindness shall send raises some very important and questions about the decay of the family.

Once elected, Clinton endorsed the idea of federal three strikes and you're out law, which he advocated in his 1994 State of the Union address to enthusiastic applause on both side of the out. The 30 billion crime bill sent to President Clinton in August of 1994 was hailed as a victory for the Democrats who were able to wrest the crime issue from the Republicans and make it their own. The bill created dozens of new federal capital crimes, mandated licenses for some three-time offenders, and authorize more than 16 billion for state prison grants and expansion of state and local police forces. Far from reading assisting the emergence of a new caste system, Clinton escalated drug war beyond what conservatives have imagined possibly a decade earlier the Clinton Administration t toughness on crime policy resulted in the largest increase in federal and state prison inmates than any president in American history

With this in mind it is my belief that we are under spiritual warfare that there is a battle for are daughter's son's wives and sons. We must get back to the old landmarks must have spiritual insight in order that we can fight against the wicked attacks of them. This thesis project seems to bring a sense of community within our church and in the homes and within families. Somehow it is important for us to deal with our communities are children are education and our witness. The church must have compassion for education Christian education in particular somehow was used to Christian education to further academic achievement of middle school students. By providing them a safe alternative to creative afterschool programs that reach every aspect of. Hold the kids off the streets and providing more structured instruction will be a windfall for increasing academic.

achievement and self-esteem. In order for this to take effect must be strategic in our approach. Effective afterschool programs for because they are structured because the Purpose and they have resources. We can change the new generation by giving them a biblical foundation of biblical knowledge by making sure that they are ready and academic success will be in your favor. So it is with this in mind that we are looking at increasing biblical knowledge for middle grade students at the Concorde Community Baptist Church in Columbus 43203.

Education is the key foundation even in Christian education we must continue to accept the responsibility of educating our youth in our churches. Instructional leadership has to be looked at as intensely as it is in a secular educational setting. We must use all of the two is that a set at our disposal that we might lift our children to higher heights and deeper depths as it relates to being a holistic person and giving them life learning skills to enhance the educational experience in their book instructional leadership a research-based guide to learning in school Anita Woolfolk Hoy and Wayne Kolter Hoy. In order for our students to achieve a higher academic level must find motivation not only in the secular classroom in the Christian education class as well. In this book instructional leadership, they talk about the five general approaches to motivation.

Motivation approach. Behaviorist explain motivation with concepts such as rewards “and “incentives” a reward is an attractive object or event supplies a consequence of a particular behavior. And incentive is not checked argument that encourages or discourages behavior, the promise of reward thus, according to the behavioral view understanding of most information begin with a careful analysis of the behavioral view, understanding motivation begins with a careful analysis of the incentive and reward present in school and classroom. My goal with my thesis project is to motivate children to have a deeper understanding of the knowledge whether that is the incentive rewards. Whatever it takes to get the job done the church must be willing Ministry of focus, my biblical foundations, and historical foundations, my theological foundations and my

theoretical foundations, and my project analysis will give clear perspective: my passion for educating young people within my church and in which I minister within the context. By the conclusion of this thesis document in a clear and precise understanding of biblical knowledge. It is my prayer that the students which I come in contact with and all the people have helped this and that to have a clear and precise relationship with Jesus. This research project explores the issue of creating and increasing biblical knowledge for middle grade students in an afterschool program. The research will evaluate the biblical knowledge of sixth, seventh and eighth grade students. It also looks at disparaging issues within education that causes academic achievement to be hindered as it relates to literacy in and of itself. My context for this project will be the Concorde community Baptist church located in Columbus, Ohio. It is important that we create and save afterschool programs that increase literacy. At some point we have to create environments that are conducive for learning after school.

The emphasis in this project is to make sure that the children have a safe place to go after school. In doing so, the focus was on increasing their biblical knowledge. The Bible is replete with incidents where God was continuing to remind his people that they had forgotten his statutes and his commandments. One of the reasons our children are having such difficult times is that they don't have a biblical basis to give them a moral compass to make decisions that will affect their lives.

Moses reminded people that they should keep the Commandments as they went into the Promised Land. The definition of biblical literacy is having a thorough knowledge of the Bible. It is the assistant systematic attempt to not only gain biblical knowledge, but also to learn and cite sources of Scripture from memory from the Bible

This knowledge is building blocks that will be used to help students create a framework for understanding the Bible. Also, the primary goal of gaining biblical knowledge is to bring people to a life-changing commitment to God. Linda J. Armstrong and Christine A. Schmidt offers children a safe accepting environment to build a foundation in social competency in short-term as well as for their lifetime. By teaching and providing opportunities for children to practice social skills such as responsibility, acceptance, and communications, you train them how to respond to situations in a way that solves problems rather than creating them. These social competencies are skills sets that they will use throughout their lives.

In my experience I have come to value education. To me education is a blessing, and using every opportunity that I possibly can to educate children. Giving a student an opportunity to learn in any aspect of education helps children to become successful in other life endeavors. As a little boy I always remember other teachers and educators taking just a little bit more time with me to make sure that I got the extra time that was needed to grasp the educational concept.

The following chapters provide a detailed explanation of the ministry model, the literary work that supports this research project, the foundations that undergird the research, the methodology regarding the project design and implementation, the field experience, the data analysis, and the reflection, summary and conclusion.

Chapter One contains the ministry focus, which specifically identifies areas of ministry and addresses specific information on the author's literary work, which indicates the reason and rationale for conducting the research project. The research identifies the problem and the process for a knowledgeable solution. It contains a spiritual.

autobiography of the researcher, which also encompasses the spiritual journey as a Christian believer, and also looks at the writer's experiences. The ministry focus also includes a detailed description of the context in which the researcher serves as pastor. The conclusion of this chapter brings synergy to assist the reader in understanding the relevance of the research project. Additionally, the synergy provides a different perspective to project that validates its need within the community.

Chapter Two, Biblical foundation contains the literary work that provides a foundation from which to build biblical foundation with old Testament and new Testament. This chapter provides a dialogue with authors who have similar literary works that speak to the project through publications including books, periodicals, essays, journals, and lectures. The publications will provide an opportunity to defend and argue the validity of the research being conducted. The researcher will also provide studies pertaining to biblical literacy that affects six, seventh, and eighth grade students. The Bible is true foundation for this project.

Chapter Three is Historical foundation writing that undergirds the project. This chapter contains the history of behind the project, and the theoretical research which supports the problem statement and the solution. The theological foundation contains, with exegetical work addressing the project in the solution. This chapter displays a condition between a problem in the biblical scripture and the problem associated with the project. It also gives you a parallel or correlation between the problem and the historical context. The researcher is to interpret the biblical text in order to give a solution to the problem with in the scripture referenced.

Separation of church and state is one of the foremost crucial things and trying to increase biblical knowledge understanding with the line of demarcation is. In his book the wall of separation *a premier on church and state*, William M Ramsey identifies the case of Supreme Court in 1947 Evans versus Board of Education court stated also helps to define in part what that phrase means as it relates to those judges.

The “establishment of religion” clause of the First Amendment means at least this: neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion... Over another. Neither can force nor influence a person to go to or remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be pushed for entertaining or professing religious beliefs or disbelief, for the church to TM non-attendance. No religious activities are institution, whatever they may be called a whatever from they may adopt to teach or protect religion neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organization or group and vice a versa. In the words of Jefferson clause against establishment of religion by law was intended to erect a wall of separation between church and state.¹

The church must always be mindful of the fact separation of church and state in doing this project I had to get permission from the school district to make sure that we were in accordance with the District’s plans as it relates to separation church and state. It’s quite unusual as we stand in the 21st century perceive that a nation that was founded on biblical principles now must have division between the existence of the state and the existence of the church. We must come to a point where we can make sure that there is a constant persistent family devotion our church understanding in order that our children understand and have knowledge. Schools are allowed to have Bible clubs that must be

¹ William M. Ramsey: the wall of separation premiere of church and state (Louisville, Kentucky: Westminster/ John Knox press Louisville, 1989), 3

approved by the school district. The Bible clubs focus must not be on trying to persuade kids to accept Christ but it has to be focused on learning

Chapter Four on the theological foundation employed by the researcher is very important. This chapter contains other, which provides a detailed explanation of the entire research project as well as the types of research employed and modeled by the researcher. This chapter also confirms enlists research models and methods and evaluations and provides a detailed timeline for the project to be finished and completed. The conclusion of the chapter provides the evidence and outcomes from the project.

In Chapter Five we discover the theoretical, which provided in-depth account of other social theory's and educational theory's as well. this chapter looks at different constructs and theories related to the processes of social educational economical and practical theories that align in our society. Again this project is purpose to create a new paradigm for how we look at afterschool program and increasing biblical knowledge.

Chapter Six is the conclusion of our Project Analysis which looks at project analysis. Within this chapter I look at the triangulation of my project and collecting the data that has come forth to my action research. My triangulation was a pretest posttest, and the parent survey, and a final test. At the conclusion of my research my project will show its gains and any anomalies that show forth to the project. Information is provided as it relates to detailed reactions, a review of the effectiveness of the data collected was provided which highlights methods including quantitative measures and models, triangulation of the project, and future suggestions for the project's overall success.

Finally, the conclusion of the entire project was derived from the viewpoint of the research. Also in conclusion Dr. Emma J Justice in her book *Hearing Beyond The Words*.

recognition of our common humanity as inclusive of being created God-all of us being sinners and all of us sharing the basic human experience of sorrow, pain, loss, fear, enjoy is helpful in our effective listening. However, those of us who are members of the predominant culture group of European Americans make in two weeks and our understanding of our common humanity to include particularities of our culture exemption as part of our understanding of what our common humanity means. These assumptions mean that we ignore are not aware of culture differences in our humanity. We cannot add on to our understanding of, and Manatee assumptions, which are entirely shaped by our culture, about how speaking and listening all to be.

Many Americans listen from a euro centric standpoint, they are listening and limited bicultural context. Persons of other cultures and races Throughout much of the world grow up knowing us in a way we never get to know them, because our culture surrounds them and impinges on their own cultural.

In reading Dr. Emma J. Justes book one must always remember the human capacity that is found in every person this projects seeks to effectively recognize that capacity for me

CHAPTER ONE

MINISTRY FOCUS

My spiritual journey began as a young child at the age of seven, as I attended church with my mother. I was born in the urban city within the impoverished projects known as Windsor Terrace in Columbus, Ohio. Both of my parents were born in Huntsville, Alabama. I was raised in a loving family with two sisters and seven brothers. My father was a church going man, when his work schedule permitted. However, due to his hectic work schedule, my mother did most of the spiritual nurturing for our family. She was a true woman of God, she pushed education and spiritual learning in the home. While observing her spiritual journey and seeing her development and grow in Christ, I developed my own relationship with God through Jesus the Christ. My mother's passing in March of 2008 was a true test of my strength, and my faith in God. Her death shook me at the core, tested my resolve, but ultimately confirmed my belief and through all of this, her passing continues to be incorporated in the topics that I preach about week after week. After my mother's passing, I began ministering to my father, this furthered my spiritual journey.

My parents raised our family in the church. We would attend Sunday school every Sunday. Then suddenly at the age of thirteen we stopped attending. While in the ninth grade we resumed our Church attendance, which is when I really came to know Jesus Christ and began having a personal relationship with him. The relationship with

Christ is currently nurtured to this day. The essential principle of my faith is that Jesus Christ died for our sins, and by placing our trust in him alone for salvation, we will have eternal life. I know that life is not easy, but I know that our God is a living God and helps us through the most difficult of times.

My theological beliefs changed over the years. As a result of maturity, I am not as judgmental about other people's religious beliefs or faith assertions. However, at the end of the day, my personal core belief systems have not changed, nor waived.

Strong work ethics were obtained by watching my father. He was a good role model and example of how a man should get up and go to work and provide for his family. Consequently, I believe this is the reason why I have been working since high school. God has given me many job opportunities and called me to serve in a variety of careers. Simultaneously I served as a principal, teacher, and a full-time pastor, which is a result of the value that is placed on education and the learning experience. Post-graduation from Centennial High School, I pursued a bachelor's degree from Wilberforce University and completed a degree in organizational management. The completion of the degree identified me as the first high school and college graduate in the immediate family. After undergraduate studies, the Lord led me to attend graduate school at the University of Dayton, where I earned a Masters of Education degree. All my life I have worked to improve my intellectual development. Matriculating through the Doctor of Ministry Program at United Theological Seminary furthered the pursuit of education excellence and was another phase in the spiritual journey that holistically developed my mind and ministry as I continued to pastor the Concord Community Baptist Church.

Being a pastor has helped me understand that growth and change is a detrimental part of life and ministry. I was called into the ministry at eighteen years old and since that time have served in three very different churches. The Lord has helped me throughout my twenty-eight years of ministry, resulting in the evolution of my life. One of my greatest accomplishments in life was graduating from college in the presence of my mother and my other immediate family members. It has been both rewarding and fulfilling to have my family present and involved throughout the various successes in my life.

Leading the process and oversight of building Mt. Carmel Community Baptist Church thrusts me into the forefront for becoming a National Church Planter for American Baptist Churches USA, which is a significantly achievement. However, the first and most memorable achievement in my life was accepting Jesus Christ as my personal Lord and Savior. I know that this was the only way that I could have achieved any of these other accomplishments.

In retrospect, the work ethic continues to be a strong one and God has enlarged my territory and afforded multiple opportunities for me to have an educational impact within the community. Currently, I am working with Columbus city schools in the Department of Safety and Security Services, as a safety and security resources coordinator. In this capacity, I oversee four-school building and the pupils are assigned to my district. Serving in this capacity has broadened the various spheres of influence that God has called me to serve. Concord Community Baptist Church is not the only parish; Columbus City Schools is my parish as well! Additionally, I founded the Knowledge Academy, a consultant firm that provides students with tutoring and enrichment services. Knowledge Academy also provides a Christian Summer Camp for

the youth. The academy is a gratifying fulfillment because it affords the opportunity to aide children in achieving academic excellence. The gratification is two-fold in that it educates the students, but it also is one of my special interests, which gives me a sense of accomplishment.

In viewing the educational realm, both secular and spiritually, ministry today must have global perspective. I believe it must start locally and then expand globally. We must reach people in our home, the community, and ultimately the world. Real ministry to me is unyielding servitude. In whatever form of servitude, it is; missionary, evangelism, preaching, or teaching, ministry is about serving God and his people. My theology of ministry is that God is in control and that humanity is imperfect. As a people, we are going to make mistakes, but God is a God of compassion and forgiveness. The fundamental belief of the church in which I planted thirteen years ago is that God can make a difference in anyone's life, if they would only just believe in the Lord. This coincides with what I preach, teach, and live by day-to-day.

I am most proud of my successes whenever someone accepted Jesus Christ as their Lord and Savior as a result of my efforts and work in the ministry and building Mt. Carmel Community Baptist Church. I am also proud of planting the Concord Community Baptist in 1999, where I currently pastor. While I know I may not have accomplished everything in success, two of my most memorable failures were not being able to teach the people at Mt. Carmel Community Baptist Church how to love God more than loving a church building and failing in my marriage. Both successes and failures have consistently made me aware and shown me that God is always in control of my life

by my ability and wherewithal to remain humble through the success and in faith through the failures.

The title of the project is “Increasing Biblical Knowledge of Middle Grade Students in Afterschool Programs for the Concord Community Baptist Church.” The goal is to create a safe environment where children can learn and build skills in writing and math to encourage them to become better global citizens. The community strives to create a learning center focused on increasing academic achievement in the context of the church and in the context of public schools. By collaborating with the community, together the church can provide better assistance in preparing students from a global perspective. Thus, creating a learning center within the community and focusing on academic achievement and enrichment to better the community as a whole.

The solution of the project implementation results in academic achievement for participants. Development, implementation and solutions are all birthed from a place of passion due to the active role played by the researcher in the community. Therefore, history of the problems in the Columbus area was well known particularly the social economic climate that causes the decline of academic achievement over a period of time. Currently, in the Eastside community known as the Mount Vernon community, there is a decline in academic achievement based upon financial resources due to the lack of access to academic tools. The problem is systemic. The well-known problem in the community is polluted with the day-to-day consumption of drugs, violence, and the escalating rise of unemployment. These issues will ultimately cause a spike of violence in urban areas at alarming rates for the youth within that environment. The question is: “Can these issues be solved by increasing the biblical knowledge of sixth, seventh and eighth graders in

that community?” There are many resources in the community that attempt to bridge the lack of knowledge to those youths. The resources consist of reparation centers, churches, social organizations such as the Boys & Girls Club of America. However, none of these resources focus on biblical knowledge, even though many mainstream agencies provide a multitude of services. Programs could be improved if focus was placed on academia primarily.

The general goal of the project is to identify students who may be struggling in academia and provide them with additional resources in the form of tutoring or afterschool program. The tutoring or afterschool program will consist of increasing biblical knowledge with fundamental academic learning tools. It is imperative to establish a learning center where children can be in a comfortable environment that promotes learning, both academically and biblically. The primary focus of the center is to identify areas of weakness that a child may have in order to address their initial need to appropriately assess, evaluate and address their ability of learning. Also it will focus on hearing involvement. Hearing involvement is making sure that parents understand the learning structure and are active in order for the students to be successful.

The learning center will be located in the community ZIP code 43203 and 43219. The environment will have six classrooms highly technically engaged for children who are in the learning center. All children in the designated zip codes of the assigned community will have access to the learning centers after school program on weekends. We will have certified teachers in the areas of theology, academia, reading, math, social studies, and science.

The program will expose children to educational resources in hopes of increasing academic achievement by identifying children who are caught in the academic achievement gap. It will produce tutoring, enrichment summer camp, mentoring. Every child will have a pre-assessment and a final assessment to measure the area of growth where there academically challenged. A report will be sent to the church as well as to the school to notify academic providers as it relates to the areas of need. A child's ranking or status will be determined based off benchmarks as well as grade level indicators.

Tutoring will be provided on individual basis to work with children one-on-one.

Enrichment will give children an opportunity to gather their social skills as well as their team academic processes in a learning environment, summer camp. Mentoring will identify children who may have low self-esteem to give them the capabilities of feeling good about themselves. Also teaching children the understanding of entrepreneurship, which will assist in teaching leadership skills and successful life cycle sills.

In elaborating on the project contributions and goals, the desire is to increase biblical knowledge and academic achievement within the community in our most vulnerable and impoverished areas. Our holistic contribution is to assist the students and parents with getting the best and most attainable education possible within their community. If we can achieve increases in reading, math, writing, which I feel are all the fundamental essentials of education, we will be far progressed in helping children climb out of what I call the poverty cycle. We will help by giving children biblical and academic skill sets that will help them graduate from high school and go on to college.

The goal is to open the learning Center in the fall of 2014 at the beginning of the school year. In order to be able to help children be successful in the upcoming academic

school year. First we must find resources for the sinner; secondly create a committee to help form the leadership team to make sure that implementation occurs on schedule within the allotted timeline with the committee appointing a project manager to oversee the completion of each of the individual tasks that must be completed in order to successfully complete the timeline.

In summary, Increasing the Biblical knowledge of sixth, seventh, and eight grade after school programs at Concorde Community Church is driven by passion and motivated by my desire to help children achieve biblical and academic assistance within an community that suffering economically. In collaboration with other community organizations and churches, I believe that we can assist our children in the delivery of a sound educational setting by putting in place resources that are necessary to make children successful in life. Our purpose is simply to educate children whoever they may be, in whatever challenges they face within this community regardless of their religious or academic background.

Our solution is creating a place where they can come and feel safe and bring their parents in order to achieve academic success in the learning Center. African-American children and Hispanics make up 25% of the academic achievement gap they are behind academically 25% as opposed to the white Euro counterparts. It is very important that we come up with a plan to raise academic standards of those children who are behind. The contributions made in this community will be raising the graduation rate giving children a safe place to learn, and finally giving children life skills to be successful academically whatever area they are called to

Furthering the Kingdom of God, the church is the backbone of any community. It has to be involved with the people that are in the community, exchanging information,

ideas, and strategizing for the betterment of the community. Moreover, through its community involvement, the community church must demonstrate the love of God and introduce people to Christ. The community church should conduct a community study every year to discover the resources in the community as it changes every United Theological Seminary Doctoral Program Ministry is what the church is all about. We must understand that the role of the church in any community is very important. The church must realize and explore its strengths and weaknesses and become more familiar with how it can benefit the community. They must be aware of information about the community such as demographics, the culture of the people, the history the institutions, and organizational systems so that they can all work together for sake of church.

It is my belief that school is at the heart of the community. The church must be willing to work with the school in the community at all levels – Pre K through College. The schools have many needed areas for ministry. Education is the catalyst and is critical in order to bring people out of poverty and despair. Concord Community Baptist Church has adopted a middle School in our community. It is vital that the church and the community work together to promote education and provide ministry to families within the community school.

I believe we must do a better job at ministry when comes to Hospitals and prisons. The sick and the incarnated are in need of a word from the Lord. It is important that we focus on those who are in need of God's word when they are down and out. The church must be willing to bridge the gap when it comes to ministry in hospitals and prisons by getting people trained and prepared to service in this area within the community. Here at Concord Community Church we have a prison ministry.

The church should always be clear of what community agencies and organizational resources are available in their neighborhood. We should work to keep the door open and maintain clear lines of communications with people who live in our neighborhood. I believe that the church should witness and work for the betterment of the community and the people in that community. Just as Christ said in his word, we must go into the entire world and preach the gospel of good news that Christ is alive and well. For schools, recreation centers, hospitals, parks, prisons, we have to minister to them with the love of Jesus Christ. This is how I believe we work together.

Increasing biblical knowledge to six, seven, a great afterschool program. My premise in this project is to suggest that if literacy is increased in any aspect. Biblical knowledge will also affect the academic achievement of students. Again, reading is the essential of education in all areas of education reading is focal in reading, math, history, science, chemistry and geography. As an educator we must draw to the conclusion that education must be composed discipline. In her book, "Education as a discipline 2", Marc Belth gives us a historical perspective. Education as a discipline from a historical advantage. "A very specific consequence affecting the study of education from the distinction between theory and practice. As we consider the study of theory in education, we will be able to develop a connection between education, has a subject of study and teaching as a skill to be developed, in a way that has not been possible before. For the study of theory, as an elemental concern in education, causes us to examine the grounds of teaching is all that is tall, and the intrinsic relationship between them."¹

¹ Mare Belth ,: Education As A Discipline .Alan Bacon (Boston,Alan Bacon1965).35

I agree with Marc in the sense that education has to develop its own disciplines and theories that develop students into academic achievers.

If we can focus our educational system to be geared towards developing holistic students as it relates to any discipline that they encounter. "Perhaps the level of cultural maturity of a society can be determined by the theory. It holds about the education of its rising generation"².

Education has to be concerned about the culture and the context in which children are raised and how they are educated. We have a general core course education classes such as English health math physical education, science. We believe that these classes will holistically educate that child be a better person than our society. But we must understand that children are part of the environment in the context. And that a secular education as it relates to increasing literacy in those core subjects may not include biblical literacy depending on the curriculum. So we must develop a discipline that will include biblical literacy. My concept is to create an afterschool environment that will help it to enforce moral conduct and behavior changes as it relates to the Bible.

The reason I chose an afterschool program to develop my model around my project increasing biblical knowledge of middle school program is because students who are participating may have an opportunity to have some form of learning exchange with children in the learning community. In the book the Great Afterschool Program by Linda Armstrong and Christine A. Schmidt it talks about the power of teaching tolerance.

² Ibid. 39

School age children are often quicker to judge others who look, dress, eat or talk differently. This can lead to teasing and/or finger-pointing and is the gateway to bullying. All of which are hurtful and harmful for children of any age to support a welcoming interpersonal environment that helps children cultivate greater tolerance for others, including lessons and activities focused on acceptance and respect for everyone. For example, they can learn that people who ride in a wheelchair do so not because they do not want to walk, but rather because they cannot walk."³

As we progress in the new society, and a new educational damaging and looking at what other best practices. I believe we have come up with new innovative ways to use the afterschool time.

Milton Chen in his book, education nation six learning and innovation in our schools." The first edge, the thinking edge get smarter about learning, is the most fundamental: modernizing our thinking about education. The most basic prerequisite to creating an education nation is changing our thinking about the enterprise itself-the learning process, the role of the student, teachers, and parents, and what is possible to date. Given the opportunity afforded by technology. As we know for a efforts to change politics, religion, and even our personal relationships, change our thinking can be the most difficult thing we humans can do, especially when our opinions are firmly rooted in personal experience"⁴ . The process of education is we've always done it this way before. I believe that if edge of occasion is going to change.

³ Linda Armstrong and Christine Schmidt – The Great Afterschool Program

⁴ Milton Chang, Education Nation, Six Leading Ledge Initiatives In Our Schools, (California. Jossey-bass 2010) 11

We're going to have to focus on new paradigms that shift us from doing things the way that we used to.

Again, Chen talks about six innovations as revision education to the year 2020.

- 1, the teaching, it's getting smarter about learning.
2. The curriculum. real learning, and authentic assessment
3. The technology edge: putting modern tools and young people's hands.
4. The time/space, edge: learning anytime, anywhere.
5. The co-teacher edge: teacher, experts, and parents as co-conductors.
6. The youth edge: Digital learning, caring change in their pockets.

Milton Chen is very ingenious in the aspect of being on the cutting edge of innovation as it relates to afterschool programs in education as a whole and is obviously deeply concerned about the lack of innovation in 21st-century. Pressing the point that afterschool programs are just a small hole of the picture, but they must be looked at with cutting-edge initiatives that will holistically change the outcome of our students and their educational experiences with regard to increasing literacy; not only biblical literacy to increase academic achievement. All of these avenues are quite innovative and cutting-edge as it relates to the current student in 2014, and preparing students for 2020.

In his book, real education, Jonah Goldberg talks about the ability to learn and the fact that we know that all children can learn, but all children may learn differently based upon their experience in the context of their culture. I agree with him as an expert as it relates to children and experience. Mr. Goldberg specialized in education for many years and looking at the differences between those who are gifted and those who are less talented as it relates to educational aptitude. He lists seven areas of academic ability:

1. Bodily -Kinesthetic intelligence, encompasses physical skills.
2. Musical intelligence encompasses highly developed sense of pitch and rhythm and tone.
3. Interpersonal intelligence involves interacting with other people.
4. Intra-intelligent involves knowing oneself and being able to use the knowledge effectively.
5. Spatial intelligence refers to in part the ability to visualize and mentally manipulate objects.
6. Logical mathematical intelligence involving numbers logic and abstraction.
7. Linguistics intelligence and embraces everything having to do with language in the information language can raise.

I also agree with Charles Murray's assessment of educational abilities as he focuses on the seventh particular areas with amazement. Trying to create an afterschool program that will address all of these areas would raise the academic achievement of students of all backgrounds. One thing I disagree with the fact that he thinks that some students may not have the ability to achieve higher academic levels based upon their educational history. "The first example of truth is simplest. Most of us have known, since our earliest memory of elementary school that abilities aren't real and that vary from student to student. Whether it was a game of tag at recess or reading out loud from Dick and Jane, we observed that some of our classmates did better than others. Acknowledging the list to word expression, ability varies, conversation begins what abilities are we

talking about? To what degree is ability determined by genes, to what degree by environment? Matters get even touchier, or as abilities of various kinds become entangled in the issue of race, class and gender"⁵. With all these things in mind, my goal is to create a safe learning environment that crosses all racial divides. One of things I would like to disagree with Charles Murphy with the seven tools learning decide in this book somehow we have to build stronger personal relationships with our students to get the best out. If somehow we could build personal relationships with our students, I believe that we could get more academic achievement have. It means that you might have to stay after school and spend more time that student needs to push spending the weekend with a key to study and read to make a measurable difference in academic achievement

In the book, *Time to learn* by Christopher Gabrieli and Warren Goldstein, it looks at the power of creating a new schedule to maximize the overall learning achievement of students. Also talks about the extended us for a dynamic afterschool program." Beyond its effects on individual aspects of school life, reading, math, homework, enrichment, and the light the extended school day has a huge overall impact on students. It gives students more time to learn and practice what they learn, and it gives teachers more time to teach collaborate and prepare. This chapter looks at how new school day. Teachers and teaching".⁶ One of the things that experts have long argued about is the extended school

⁵ Charles Murray, *Real Education: Four simple truths for bringing American schools back to reality*. (New York, Random House) 2008. 17

⁶ Christopher Gabrieli, Warren Goldsteni,: *Time To Learn. How A New School Schedule Is Making Smarter Kids, Happier Parents, And Safer Neighborhoods*. (San Francisco, California -Jossey-Boss,2008),137

schedule builder to maximize any literacy growth. There has to be a paradigm shift in how we schedule academic school out today.

And after school I agree with Gabrieli and Goldstein about extending the time schedules for school. Many charter schools have already included extended hours for academic achievement. As I continue to develop my afterschool program.

One of the things that I am looking at is the fact that public schools must continue to create dynamic programs and extensions of school schedules where kids will want to come and learn any educational subject. I have been excited that the kids were committed to my afterschool program for biblical literacy and enthusiasm to raise their literacy as a whole. As a result, I believe that it will raise academic achievement in general.

Christian education is essential to the life and the growth of any congregation. It is very important that the pastor understand this. The pastor is the visionary for the congregation, and he or she should be the expert on Christian education. In his book the pastor as a religious educator Robert R Browning deals with the issue of the pastor being a religious educator. He has twelve people contributing to the book, the particular issues that pass me in, counter in their past oral experience. One of the chapters deal with the pastor as an agent of vision by Charles R Foster." Vision has a central place in the biblical faith experience. It is the evidence in the recognition and acclaim given to those with the power to discern only in every comment. And circumstance are the heat and manner of dreams. It is also evident in the way the accounts of the encounter Isaiah, Mary, or Paul with the mystery of the holy have shaped the religious immigrations of the biblical faith community to the centrist.

Dr. Benny T Hansen in his book *Engaging The Church From Compassion To*

Action suggest that we must have a motivational strategy for missions within our communities.

“What technique or strategy will encourage people to get involved in missions? motivation is probably anchored in unchanging causes, which will not be undermined by the fickle tides of history. The love of God is eternal calls, which is the crucial element in any true missionary motivation. From God’s imitates God’s redemptive solution for the need of human kind. It is also that divine love in Christian hearts that moves him/her to share Christ with others.”⁷

The formative power of vision on biblical faith, however deeper and more pervasive within the experience of a few men and women with distinctive powers to CBR him the ordinary. Walter Brueggeman has pointed out that biblical faith is formed around and give an impetus by a persistent common vision.

In both old and New Testament. This vision of unity and harmony of creation is caught up for me today in the term cell shalom.”⁸ If Churches are to have outstanding afterschool programs it has to become part of the vision of the pastor. It has been my experience, particularly in the African-American church that the pastor has to get behind certain ministries in order for those ministries to strive within that congregation.

The Concord community Baptist Church serves in the community of 99.9%, African-American. When considering education, we always have to consider the racial differences within education. The question must be asked and argued are the differences

¹¹ Bennis T. Henson, *Engaging The Church: From Compassion To Action*, (Indiana Gray 2000), 43

⁸ Robert L. Browning, *The Pastor As a Religious educator*, (Birmingham, Alabama, Religious Education Press, 1989).¹¹

in the delivery of education based upon ethical and racial and economic divides. In the book no excuses. Closing the racial gap in learning Abigail Thernstrom and Stephan Thernstrom suggested there are many differences as it pertains to academic success with and cultural groups. They're still recall in the education arena academic achievement gap. Would suggest that African Americans and Hispanics are 25% behind as it pertains to academic achievement, as it relates to white American students." This heartbreaking picture reinforces one of America's worst racial stereotypes: blacks just aren't book smart. As the introduction made plain, black and Hispanics children are typically academic underachievers, but in eight intelligent is not the explanation. In a wonderful Los Angeles classroom, about which we will talk about much in chapter 3 and four, Latinos and Asian children are doing equally as well even though, Asian-American children are usually the academic stars grade teaching makes a huge difference with all kids."⁹ We must always look at education in the sense of racial divide the question becomes why do some racial groups do better than others. Is it because of the lack of resources within the community aware of the other barriers that hinder academic achievement and moral character. I believe across racial divides that biblical literacy increases, moral conduct and it raises literacy within that cultural community.

Education and Christian education go hand-in-hand in the kingdom of God. In my opinion, there is a great mind is that of Walter Brueggeman. Who deals with Christian and biblical education as it relates to education as a whole. Brueggeman is one of the greatest minds. One of the greatest theologians in America. And in the world as well. His

⁹ Abigail Thernstorm , Stephan Thernstom, no excuses. ,Closing The Racial Gap In Learning (New York, NY, Simon and Schuster2003),11

insight on the Bible is profound and in his book the creative word what the Brueggeman talks about the importance of Old Testament theology and education as well, and how to interface. Brueggeman is the expert in Old Testament theology, and he looks at it tonight, discipline and education as another discipline as well. I agree with him, as it relates to his creative harmony of bringing the Old Testament education and making them one, even though there their own discipline." Every candidate wants to last be on this single generation must concern itself with education. Education has to do with the maintenance of the community to the generations. This maintenance must assure enough continuity of vision, value, and perspective so that the community sustains itself identity.

At the same time, such maintenance must assure enough freedom and novelty so that the community can survive him and be pertinent to new circumstances. Thus, education must attend both to the process of continuity and discontinuing order to avoid fossilizing into irrelevance on the one hand, and relativize into disappearance on the on the hand."¹⁰ I think that Brueggeman is suggesting as an expert we must have some time to really come to understand the importance of education and the Bible. He is profoundly wise as it relates to biblical knowledge. I believe that he is suggesting to all of us that we must contain and continue to find our identity and biblical means and self-examination is a relates to the Old Testament. And that we as a community of believers can never lose our identity. If generation does not know the Lord, nor his biblical statues, Brueggeman suggested that community has the possibility to become extinct.

Walter Brueggeman deals with the Scriptures in such a profound way that he raises

¹⁰ Walter Brueggeman,: The Creative Word (Philadelphia, Fortress press,1982),

the question in his book the book that breathed new life. Spiritual authority and biblical theology. The judge must be willing to and turpitude, the biblical text. Clearly the challenge that we have is that many of our churches are not interpreting the text clearly." The church discussion about the authority of Scripture takes place between the factors of normativeness and the problematic."¹⁰ I agree with Walter Brueggeman, as he talks about the poverty of Scripture. The church must be clear on its interpretation of Scripture in order to assist in the business of kingdom building. Brueggeman, essentially saying that church is the beginning and the end on the interpretation of Scripture and that we must do our best to be on pass in our journey in the Scriptures.

Again, Walter Brueggeman, help me to shift my focus to use the afterschool program as a tool of evangelism for kids with in our community. In his book biblical perspective on evangelism, living in a three-story universe. "These three stores on the promises made to the ancestors, the deliverance from slavery, and the gift of land. These three stories are the definitional fight Israel's self-understanding, and provides much of the material for Christian proclamation. Done with great interpretation freedom. It is my argument that evangelism means inviting people into the stories as the definitional stories of our lives, and thereby authorizing people to give up abandonment and renounce other stories that have shaped their lives and false are distorting ways."¹¹ Brueggeman is suggesting that we have an opportunity to develop and create our own evangelism within our own context.

He talks about living in a three-story universe, with stills with Israel's plight as

¹¹Walter Brueggeman, *The Book That Breathes New Life: Spiritual Authority And Biblical Theology*, (Minneapolis, Minnesota, Fortress press 2005), 37

God's chosen people. Brueggeman always points to the fact that biblical knowledge and biblical literacy are of the utmost importance To people who are in the kingdom of God. I agree with Brueggeman is that we have enough opportunity for proclamation within the biblical stories that God is always available and there's always some good news to tell somebody about Jesus Christ.

What Brueggeman does a fantastic job at doing with the book of Hosea, 4:6 my people are destroyed will acknowledge those you have rejected knowledge, I will reject you from being priest to me since you have forgotten the laws of your God. I will also forget your children. This verse and Hosea deals with the fact that if a nation forgets its biblical characters are the biblical principles that God has found that it has an opportunity of losing its relationship with the Lord. Again, we accept the fact that knowledge is power and knowledge of God is even the greatest power. The one can assume intellectually, spiritually, and/or otherwise. Walter Brueggeman in his book an introduction to the Old Testament canon and the Christian imagination looks at the book of Hosea through his home theological and biblical eyes." The book of Hosea stands first among the twelve minor prophets. It announces the initial ascent of indictment and sentence from broken covenant that provides the access point for the theological thematic of the twelve. It is apparent that the book of Hosea is rooted in life. In the words of the northern prophet in the eighth century (R Wilson, 1980, 225 – 31). It is not clear precisely when the work of prophet is to be dated, but it is clear related to the rise of the Syrian power and the abiding threat of the Assyrian power against the northern kingdom. Wilson has made the case that Hosea is seated among the prophets, in the northern kingdom, who are rooted in: intro tradition that claims to go back to Moses, perhaps filtered to what

became the Deuteronomic tradition the account and broken covenant causes the prophet speak particularly oracles that are prophetic lawsuits that indict Israel and announced a divine judgment against Israel"¹². I agree with Walter Brueggeman, talking about the importance of breaking covenants and that the people of God will be destroyed because they have broken the covenants of God and God will no longer accept the priest because they have not brought the right statues before the Lord, and people. So God raises a lawsuit against Israel because they have rejected his word and his statue and he re-emphasize that my people are destroyed because of lack of knowledge, knowledge of knowing him and his statues and doing right before the Lord.

My New Testament biblical foundation text find to sell planet in the epistle to Timothy Timothy 2:15 dear best to present yourself to God as one approved by him in worker who has no need to be ashamed, rightly explaining the word of truth, the NRSV. In order for our children to become biblically literate, they must be willing to study to show the self-proved to God, a workman that need not be ashamed." From this point of view here. Adopt it, we studying these letters the last words from the great apostle. Second Timothy was composed when the shadow of death was deep around Paul. This leads a special interest to the study. For anyone who has come to know and admire him, even to love him, as he lays bare his inner thoughts calls his friend to share his devotion to the Lord. He served. I labor more abundantly. Then they all get not. I, but the grace of God, which was with me."

I agree that Paul is making the ultimate sacrifice by laying down his life with

¹² Walter Brueggeman, *An Introduction To The Old Testament, the Canon And The Christian Imagination*. (Louisville, Kentucky, Westminster John Knox press 2003), 215

Christ. In his book, reclaiming the New Testament Timothy and Titus, Paul F.

Barackman' looks at Paul as the New Testament scholar and the groundwork that he lays in extent, pushing the New Testament church. Second Timothy 2:15 reminds us that we must remind this generation that biblical literacy is important. And we must be willing to teach it whether it is an afterschool program, a Sunday school class, church on Sunday morning or whatever context that we may find we should be telling our students about the Bible and teaching them morals and character.¹³

The foundation of any successful project rest on the strength of the research done in the specific academic area of study it most closely connects with. In this case there is no shortage of materials available written and published by those who are passionate about the field of secular education. The challenge and uniqueness of this project is to bridge the secular with the sacred. That is to say how can we use biblical literacy as a vehicle to increase all literacy among the target group of students? In my search for relevant and current material, I consulted the work of Dr. Patricia Cranton author of the book Professional Development as Transformative Learning: New Perspectives for Teachers of Adults. Given that the Bible has as a central goal transformation of the person who willingly accepts it doctrines as divine mandates, Dr. Cranton's book offers fresh insight and perspective for the project as it relates to the basic components of adult education.

Education is key and very important to our understanding where we are, where we have been and where we are going. With that in mind there is a book titled Professional

¹³ Paul F. Barackman, proclaiming the New Testament Timothy and Titus, Grand Rapids.

Development as Transformative Learning New perspectives learning for Teachers of Adults written by Patricia Cranton. The book opens up a lot of educational theory about learning as it relates to adults. Chapter one looks at diverse context within an educator's work place. Chapter two elaborates on specific strategies as they relate to education and professional development. The book then goes on to speak about the three central concepts pertaining to adult education self-directed learning, critical reflection, and transformative learning. Patricia Cranton does a wonderful job with this book she covers just about every area in learning and education. I would like to talk about Self-directed learning, critical reflection, and transformative learning. But first let's discuss learning. What is learning?

Learning is the communicating and processing information that becomes knowledge. We transfer knowledge to other individuals who intern, put the information in what I call mental departments. We can later recall the information that has now become knowledge to answer questions and concerns. Patricia Cranton talks about Education being both formal and informal. We as human beings learn in many areas of our day to day lives, on are jobs, our universities, our churches, social clubs, and family interaction. Learning is a life time process that will never end until you die. Patricia Cranton will use another author's concepts about learning and pass on the information. Author Stephen Brookfield talks about automations self –directed learning. Stephen Brookfield also talks about developing a Critical thinker. In his book Jack Mezirom talks about transformative learning at the heart. Patricia Cranton talks about how we learn in our own context. When we educated people we open their mind to new ideals and new concepts.

In this book the things that held my attention were the three central concepts about self-directed learning, Critical reflection, and transformative learning. Self-directed learning gives the individual the opportunity make a decision based on what is needed in order to accomplish a task. It also makes the individual feel like they are part of the learning process. As with any other educational theory, I do have some questions that need to be considered. In my mind I think that education is information, and that information becomes knowledge. It's about how we measure that knowledge, and its outcome. The problem I have with self- directed learning is, how do we asset it? It is suggested that we learn by doing. We need a way to measure self- directed learning that will give us the ability to view the outcome and set bench marks. When Jarvis spoke about the nine major Elements self-directed. I can see they included assessment and action Outcome. Which opens up an understanding of self- directed learning a lot more. Patricia Cranton helped give a better understanding of self- directed learning as it should happen. Individuals should have the option to “choose to learn, consciously change their values, behavior, or knowledge. We should have the ability to makes choices as to what we read, and what we do. We will be conscious of change and growth, and be able to describe them. We are free to speak, listen, interact, consult, and to challenge or question,”¹⁴

There is a lot to unpack with self-directed learning. Learning is the goal and is an example of one of the many ways that we can learn as educators of adults.

¹⁴ Patricia Cranton, *Professional Development as Transformative Learning. New Perspectives Learning for Teachers of Adult* (City: Press), 1996, 18

One cannot learn without thinking, not only thinking but thinking in a Critical way. Reflection is a key to learning. One of the things that we must understand is that people in general learn differently. Thinking critically gives us the ability to solve our problems. Patricia Cranton give us the ability to look at are problems as they relate to the critical thinking theory. We must open our minds to what process must take place in order to think in a critical way. Patricia Cranton uses Dewey Definition for Critical thinking and reflection as “active, persistent and careful consideration of any belief or suppose form of knowledge”.¹⁵ Dewey tries to get us to learn how to think and process information. In teaching in the school system a major problem is getting our children to understand how to be critical thinkers. This skill will follow them for the rest of their life. Even when it comes to the church we must call on all Christians to be critical thinkers as it pertains to life and learning. It is imperative we understand how important it is that we self- manage our education.

Education is key and very important to our understanding where we are, where we have been and where we are going. With that in mind there is a book titled Professional Development as Transformative Learning New perspectives learning for Teachers of Adults written by Patricia Cranton. The book opens up a lot of educational theory about learning as it relates to adults. Chapter one looks at diverse context within an educator’s work place. Chapter

¹⁵ Cranton, 56.

Hattie Ann studied mathematics, chemistry, botany, art, music, anatomy, algebra, geometry and the Bible... Hattie Ann was not afraid of being brainwashed or made “white” by her teachers; she stood hopefully and willingly at the portals of her fuller emancipation, the freedom of the mind.

One of the primary goals of slavery was the total denial of the humanity of those enslaved. While history records the overt efforts of the slave master to prevent slaves from learning the essence of liberation theology, analysis demands that we make the jump from the religious subjects to those disciplines that African American’s have been traditionally accused of being too dumb to learn. Should a former slave fully comprehend their ability to learn math and science, social rebellion proceeds as the natural consequent of such knowledge. Dr. Proctor would later himself become a scholar at one of America’s flagship institutions of learning, Yale University. As his story unfolds, great expectations ensue. As the book continues, Dr. Proctor is called to a church in Rhode Island where he must now allow his academic learning to become existential. Much like Dr. Martin L. King, Proctor has a theoretical understanding of social justice but like King, he lacked a practical example. Understanding both the privilege and responsibility that access to seminary education afforded him, Dr. Proctor is called to lead a getting our children to understand how to be critical thinkers. This skill will follow them for the rest of their life. Even when it comes to the church we must call on all Christians to be critical thinkers as it pertains to life and learning. It is imperative we understand how important it is that we self- manage our education. Having delved into secular adult educational theory, I now turn to Dr. Samuel Dewitt Proctor whom is

the epitome of my project's focus. Anyone familiar with the life of Dr. Proctor knows that he was both a preaching genius and a giant among educators. Having served as a college president and professor, Samuel Proctor's life was dedicated to maintaining biblical literacy among preachers and teachers alike. The ultimate testimony of this is that his death occurred while on a college campus yet he eulogized in a historic African American church. Certainly if anyone could understand the focus of this particular project it would be Samuel Dewitt Proctor.

The Substance of Things Hoped For is the story of one of America's most prolific African American pulpитеers. Samuel Dewitt Proctors during his life time was a preacher, educator and advocate for social justice who left a lasting legacy on the African American pulpit. This paper seeks to engage the strengths of this inspiring work which is part novel and part autobiography by considering the following: *The Crucible of Faith*; It's existential application and finally it's role among philosophical considerations.

The opening chapter of the book is filled with details of the legacy of faith passed on to Dr. Proctor by his family. He describes vividly, his grandmother and her early life as a slave and her subsequent emancipation, On the surface this may appear to be nothing more than historical context to the casual reader of book. However, on closer inspection, it clearly defines who this great man of God was to become.

There is little doubt that Proctor is the product of those commonly referred to as field Negros during slavery. Not in the typical sense of those who led and inspired rebellions such as Nat Turner and Demark Vessy. Proctor rather is heir to a legacy of spiritual rebellion to obtain the truth and essence of the gospel in spite of the efforts of the slave master to keep liberation theology dormant. He recalls with great fondness the

efforts of the first African American preachers who had their genesis in the fields of slavery. Hattie Ann, his grandmother for what it is worth, made sure that Samuel Dewitt Proctor understood his roots and his call to be an advocate for social justice. But at a much deeper level, Hattie Ann was even more rebellious in her desire to obtain academic knowledge that becomes the foundation for true liberation in the life of Dr. Proctor. Chapter one notes: movement for fair housing and employment. It is here that we can see the molding of great leaders, being in the right place at the right time and understanding that your call to ministry is more than a call to preach on Sunday morning. It is a “Mountain of God” moment for this great advocator of social justice. He is standing and looking at a “Burning Bush” that has a word from the Lord. He must confront the white pharaoh of social injustice with the demand to, “Let My People Go”.

To this point in the book, I was inspired by Dr. Proctor’s historical analysis of himself. However, as he describes the effectiveness of his ministry in Rhode Island, there is a personal awakening of my spirit that suggest that ministry is always a call to lead God’s people to a promise land they may not be able to see or understand. It is helping them to see and realize this promise land is their gift from God that becomes” The Substance of Things Hoped For” Dr. Samuel Dewitt Proctor.

One of the concluding chapters in the book challenges the reader with the question, “Can These Bones Live?” This is a favorite scripture among African American preachers. Any church member that has spent time listening to sermons from the black pulpit has heard countless number of homiletic treatises on Ezekiel 37. For Dr. Proctor, he is drawing us closer to a concluding moment that is filled with hope. A hope based on the history of slaves that send a son to Yale University. It is a hope that the African

American pulpit will always be an advocate for social justice. It is a hope that in my role as an African American pastor, I can understand and accept the responsibility that Martin King's: Nat Turner and Samuel Dewitt Proctor's ministry challenges me to become.

As a text book, *The Substance of Things Hoped For* is existential philosophy at its best. Dr. Proctor the academician proves that African Americans can indeed produce a philosophical text book worthy of the consideration of students from all races. But on a larger scale, his book also decides the issue for me about the legitimacy of the African American experience as it relates to the discipline of philosophy. So much of traditional philosophy has been dedicated to humanity's struggle to understand humanity. This can be seen in epistemology and metaphysics which are considered among true philosophical considerations. What has been debated is the legitimacy of the African American experience as real philosophy. We know this because there are few books written by African Americans being utilized in academia that white scholars have given a seal of approval for use in philosophy courses. The reason? African American Philosophy is born from struggle. The struggle not be defined by people who do not share your history; your experience; and yes in some cases your God. The book "The Substance of Things Hoped For" is Dr. Samuel DeWitt Proctor's existential journey to a realization that God was the motivation for his life of service to humanity. This makes philosophy real in a way that asking questions about the nature of knowledge and the universe cannot. This is an excellent book for the student of African American studies or for those like me that continue to seek historical role models with prophetic lifestyles. Having amassed a significant amount of information from the previous sources, the project now demands the voice of Howard Hendericks. is to the 21st century educator what Captain Kangaroo

was to a child of the 1960, a role model par excellent. Dr. Hendricks asserts that teaching is a fluid profession and that effective educators must always be open to the current trends of the academic stream.

As a child I remember watching a television show starring David Carradine called Kung Fu. Kung Fu was a show about a Monk that traveled around with a spiritual teacher that communicated profound lessons to his student. In one episode I vividly remember the master teacher communicating a lesson about being flexible in one's thinking. He held up a cup and said, "if I pour some water into a cup, the water will take the shape of the cup. If I pour this same water into a bowl, the water will take the shape of the bowl. So too Grasshopper must you be in your thinking"¹⁶ This single thought seems to me to be the essence of the book, *Teaching to Change Lives* by Dr. Howard Hendricks. Effective educators understand that relevancy means being flexible and forever changing to meet the current challenges of teaching.

This book seeks to communicate seven laws of effective teachers as articulated by Dr. Hendricks. This paper will attempt to summarize these seven laws adding some subjective analysis to each. It should be noted that this book has created a deep appreciation for the writer while renewing my passion for the profession of teaching.

The first law deals with the classroom professional commonly called a teacher. Immediately, Dr. Hicks proposes an intriguing thought that is that effective teachers must always be students.

¹⁶ Howard, G. Hendricks, *Teaching to Change Lives*: (Portland, OR: Multnomah Press, 1987)

Herein is the suggestion that teachers and students have a historic relationship that can never be shattered. The teacher is a professional that has the ability and passion to reveal the necessary components of a given subject to their students.

However, the teacher must simultaneously be a student and always seek the most current and relevant information available. This means constantly reading and adjusting what occurs in the classroom. However, in another sense it seems to me that effective teachers must remember the demands placed on students. This is especially true when one considers adult learners. Many adult students are in a chaotic state as they seek to engage academia while changing careers. The demands of family, friends and work do not always go away when one completes their registration package. An effective teacher who is also a student will be mindful of these demands and ensure that balance is obtainable.

Chapter 1 has another provocative thought which relates to personal change. This questions leaps from the pages and goes to the core of his first law. Stated parenthetically, he challenges, “When and how have you changed?” The suggestion implied is that stagnant water is offensive and so too are teachers who fail to remain students. Stagnation occurs when one approaches the classroom with a preset ideology of how things must occur. It reminds me of churches that pass out bulletins at the door and claim at the end of the service that everything was ordered by the Holy Spirit. Information evolves and so too will the effective teacher.

Law two reminds me of the model Jesus established with his disciples. In essence it means that effective teaching is best gaged by how those you teach use what has been taught. Jesus as a master teacher took 12 common men and established the greatest

institution in the world simply because his expectation was that they would apply what they learned. The Gospel's record several time when he sent them out with instructions on how to apply what they had seen and heard. Upon returning to be debriefed, Jesus would challenge their assumptions and expand their information. At some point the Lord cautioned, the teacher will no longer be with you and you will be required to practice what you preach. Education that is abstract and lacking of practical application is ill relevant in the mind of Hendricks.

The Law of Activity is the third impression Dr. Hendricks seeks to make. That is to say that involvement is an important aspect of effective learning. Hendricks reinforces the thought that participation is one of the important indicators of commitment and learning. In any level of learning there are always extra-curricular activities such as athletics and band. One could not imagine a band member or a football player that just showed up on game day. Involvement is exactly what makes them ready to perform on game day.

Allowing for this assumption and analogy, students actively involved in their education will be ready to perform on game day. The role of the teacher therefore become to find effective ways to get the student/learner actively involved in their course of study. This means the creation of new and exciting pedagogies; working collectively with colleagues and understanding who you are teaching. With the advent of so much cell phone texting and reality television, effective teachers should find ways to integrate these media giants into their classroom instruction.

Communication is the next law of effective teaching. Hendricks reminds us that a professional can possess the most relevant information but if they lack the ability to

communicate it effectively it will profit them nothing. There is a story told about a man that had been given twelve penguins to transport to the local zoo after his friend's truck broke down on the way there. His instructions were simply, "Take care of them and get them to the zoo please", later when the original transporter checked on their arrival, he was shocked to find out several hours later that they had not arrived. Undertaking a frantic search, he finds his friend and the 12 penguins walking around the city, when questioned his friend said, "We decided to take in a movie and dinner first." The moral of the story, make sure you communicate effectively.

Following the law of Communication is the Law of the Heart. The heart is symbolic of emotion and feeling and the effective teacher will display both in during the teaching moment. Hendricks' is making the point that passion is a personality trait which cannot be lacking in the effective teacher. If one has earned the honor to be heard, they must do so with the passion and conviction of an attorney fighting for his client's life. Spellbound students result from passionate teaching. Students must never leave the classroom believing that the teacher is a novice or a non-believer of what they have just communicated.

Encouragement is the sixth law that has the ability to change lives. Effective teachers find ways to encourage students even in their failure. Dr. Hendricks clearly points out that discouragement is the foundation of failure. One can only ask how many future doctors; lawyers or entrepreneurs have been stopped because of discouragement. Students present a unique dynamic in that they arrive to the classroom as vastly different people. Our expectation can never be that wholesale teaching techniques will work for

every student. When students suffer failure, effective teachers will discover ways to encourage and salvage rather than discourage and discard.

The final law of effective teaching that changes lives is the Law of Readiness, both the teacher and the student must be ready to engage the demands of life in academia. Effective teacher it seems will be prepared to the point that they can't wait to get to the classroom. This is encouraged when you know you are engaging students that are not seeking grades or marks of approval, but rather they are seeking to learn and master a subject. Experience has taught me that when a student is prepared they want the teacher to know it. They might communicate this by asking challenging questions or points of interpretation about concepts they didn't quite understand. When both the teacher and the student are ready to go, the classroom is like a track meet full of events and excitement.

Hendricks' book provides seven provocative ideals for educators that want to do more than teach but rather are interested in changing lives and creating leaders. Teachers that change lives are responsible for the great entrepreneurs, doctors, school board members and shapers of our future society. Employed successfully, the Hendricks's model offers an opportunity for every educator to transform their classroom into centers of learning. If the project is to be effective, the notion of academic freedom must be explored. Historically, when this is used, it has stood for the status quo of Anglo-Saxon thought and methodology. The Hooks research however challenges this ideal suggesting that true academic freedom is at the very least cross-cultural and embracing of creativity. *Teaching to Transgress* by Bell Hooks is a book that in essence describes the ideal of what is true freedom in academia. Hooks in this pedagogical work challenges academicians at all level to rediscovery the ideal of true academic freedom. For so long,

academic freedom in a sense meant that professors and teachers could work in an environment without challenges to their selection of curriculum and the subsequent ideals that may arise from the use of the same. The problem outlined by Bell Hooks is that freedom for many years has been restricted to the ideals of older white males who have established themselves as the prototype of what an academician is to be. This being the case, those fortunate enough to find themselves in college classrooms with the hope of one day being granted tenure, molded themselves and selected text books that would meet the approvals of their masters.

Bell Hooks challenges this notion and describes the ideal of “freedom” as being able to be independent of academic stereotypes and encouraging students to do the same. This means in the words of William Shatner in the opening lines of the classic television show Star trek that in some cases “We must boldly go where no man has gone before”. But even in a deeper sense, it is similar to what John the writer of the gospel means when he says “the word became flesh”. Theologically this is the incarnation of Jesus as both God and man. But it also means that the gospel if it is to be relevant, it must meet all at the point of human existence. Nothing can be more frustrating than a gospel that is preached from an old school perspective lacking the connection to the existential reality of those in the pews. If we accept this proposition, it only makes sense that the same should hold true for academic pedagogies.

The author Hooks is masterful in her understanding that the current students in classrooms at all levels cannot and should not be engaged in the same manner in which many of the current professor and teachers were. Society is very different and the issues raised simply by living demand that our styles of engagement be ever changing and

evolving to meet the challenges of a different type of learner. For example, many of the current African American professor in colleges across America were for the most part raised in very stable middle income families with both of their parents living together in their home. As a result, traditional values were taught and expected. This may have included standing up every morning in your class room and saying the Pledge of Allegiance to the flag of the United States of America. Traditional teachings may have included going to church every Sunday morning and maybe being a boy or girl scout.

Today teachers at every level are being confronted with students who may not know one or both of their biological parents; they may have never attended church and in some extreme cases may have rejected the ideal that God exist; Their bodies may be covered with tattoos and modesty may mean that they at least wear under clothes. They are in school systems that no longer embrace the ideal of teaching to learn, but rather they are taught to pass a standardized test. These new learners must be met with a new set of academic pedagogies according to Bell Hooks.

The challenge then is for those in the position of being teachers to find new ways to meet these learners at their point of existence. That in many cases will be uncomfortable for those who see themselves as the gatekeepers of academic tradition because in their mind, there way is the only way. Multiculturalism really meant that those who were different must be mainstreamed in their walk and their talk. They had to be taught that philosophy was done by Aristotle, Plato and Socrates. Any departure from their teachings was rejected as being too restricted in its epistemology. Likewise, English, history and math were always taught from a Euro-Centric perspective and to be multicultural meant accepting these ideals as the only ideals.

It's comfortable for African Americans engaging the Bell Hooks books to see the faces of old white men cringing at the ideal that hip hop might represent a legitimate existential philosophical expression; or that gays and women also have something significant to say that might be considered real philosophy. Hooks however challenges every reader of her book with the notion that all of us are the product of our environment and socialization and it is imperative for us to adopt new pedagogies if we hope to be relevant in the contemporary academic environment.

So what does Bell Hooks mean when she titles her book *Teaching to Transgress* and how is she really defining freedom? Teaching to transgress appears to mean that I must be forever evolving in my pursuit to discover what makes both the student and the teacher free to be whoever they historically are as existential human beings. Teaching to transgress means that African Americans, females, gays and transgender students and any that might be considered a minority, can all fully and equally participate in what we call learning free of the notion that their unique perspective will be regarded as queer by the instructor and other students who do not share the same perspective. It means creating an environment in the class room where a healthy but open exchange of ideas can flow freely without some student going to a department chair describing their indignation at something said by the professor; nor the professor forcing their perspective as being the only perspective worthy of consideration thus stifling future dialogue. Bell Hooks reminds all of us that traditional perspectives of academia are outdated and like a broken transmission on an automobile, it must be fixed in order for the entire vehicle to run smoothly.

Ohio like most states is full of choices for students to educate themselves beyond the post-secondary level. I personally chose to go to a Historically Black College operated by the state. However, across the street was another Historically Black College that was connected to the AME church. Four miles down the street was another church affiliated school with a predominately white student body. Eight miles in another direction was a school that many considered to be a gathering place for “weird students”. My concluding point is this, Bell Hooks challenges us to create an academic environment where secular and religious; gay and straight; black and white can be equally nurtured with a relevant academic pedagogy devoid of the historic traditions that for years have dominated western thought. When we create this environment we will have created freedom for students and teachers and accomplished a model that will allow us to teach to transgress.

After reading *Ethics of Biblical Interpretation: A Reevaluation* by Daniel Pate, it brings me to the book called *Racial Conflict and Healing an Asian American Theological Perspective* by Andrew Sung Park.

In all of my 30 years of preaching and pastoring I must be honest I have never looked at the Bible through the eyes of Asian Americans until I read this book. It saddens me because their journey is similar to African Americans, being enslaved and in bondage and forced to do things that you would not normally do.

In this book Andrew Parks talks about Han which is a deep the rooted hurt that has been perpetrated on you by others. He paints a very vivid picture of Korean Americans journey and struggles. For the first-time I am facing this perspective, looking through the spectacles of Asian Americans and trying to understand, from their

perspective, what deep rooted hurt can do? I want to look at four perspectives that Dr. Parks talks about in his book. First, the Han of the Korean-American community, secondly, a vision for society, thirdly, a vision for the church, and finally I want to talk about embodying the community of God. These are the things that stuck out for me in this book.

Dr. Park says something very crucial that spoke to my spirit. He said, "Han is void of grief that the suffering innocent experience. When grief surpasses its sensibility line, it becomes a worldwide. This void is not a mere hollowness, but an EBS filled with anger. It is the abyss of the dark night of grief as a long sharp anger turns into a dark void. It finally swallows all other agendas of life, intensifying its hollowness. Han is the experience of the powerless, the marginalized, the voiceless lists of our society." (Park Page. 9). When the oppressed are oppressed for many generations it causes deep seated hurt. Han talk is talk that has affected people from all walks of life, African-American, Korean, Hispanic, and women.

Dr. Park's talks about Han being personal and collective. Not only that, but he also talks about conscious Han and the unconscious. Social injustice hits all of us at home; political repression, economic exportation, sexual discrimination, racial discrimination, poverty. Han talks about all of these areas that cause us to examine our own humanity and our self-reliance. I believe as a Christian, just as James Cone said, "God is always on the side of the oppressed, that God's theological position always assumes the position of those who have been oppressed."

All through our society and even as I speak there are people who are facing Han. Just yesterday a man walked into a Connecticut school and killed twenty innocent

students ages five through ten. That is the sickness that perpetrates itself in our world today. I believe that generation after generation in sick people become more mentally ill. So how does this book speak to us today what new innovative things can we learn from our present condition? Dr. Parks gives us a clear perspective of the Asian American journey. The only way that Han can be defeated is by Christians accepting the responsibility to be accountable to those who we have afflicted in the name of Christendom.

The Han of the Korean community is that we are all trying to recover from, the injustices that have been perpetrated on us for many generations. Seeing causes lifelong effects and is one of the effects with Korean community just like the African-American community. In racial conflict, we are the minorities in a Euro-American society. So as minorities, the Korean community has not been afforded the opportunity for mobile upward ability. They are held back by their culture, their language, and their context. Sitting in the seat of the Korean-American makes me as an African-American more sensitive to their plight. Koreans have faced the same injustices as other minorities in America. As a result, we wrestle with our own concept of healing. It is hard to smile when you're hurting inside, when there is a deep-seated hurt that could either be conscious or unconscious.

People always have their prejudices against other ethnic groups for one reason or another. Dr. Park says that Korean Americans live in America as second-class citizens. They are a community that has so much to offer yet it is still grappling with its own existence and struggling to be godly. Koreans like Hispanics, and African-Americans, and women will never fully participate in Euro-America. No matter how well we succeed

in our own personal lives, collectively we will never fully participate in a society that discriminates against people based upon their sexual preference, race, or religion. One of the biggest problems in the Korean community, Dr. Parks states, is that the Korean community is in fear and as a result of that fear may have went into a cave and have hidden themselves. They have close eyes to all the racial injustices that have occurred and that are occurring in their community because they don't want to get involved.

The vision for our society is ever-changing and there have been many visions that have been cast for perfect society. But as long as there are human beings living in our world, our societies will always be marred. How do you create a new vision for society? Dr. Parks suggests that there are various ways in order to change our society. He suggests that there has to be a paradigm shift in our theology and the knowledge that we have has to be visual, that it can be seen then be abstract in its essence. When knowledge has a vision the people can see it.

Not only must we take the knowledge and make it visual but we must also change our metaphors and our models. He states, that when people find a common aim they can work together. I believe that when people are on the same page, on the same link, they can work towards a point of direction that sustains the vision. In other words, we have to have a common vision. I agree with the author of this book that in order to change a society the society has to examine itself and come up with a vision that reflects the whole society. Everybody has to be on the same page and we have to agree fundamentally.

Dr. Parks talks about having a common goal and for the church the ultimate goal is soul salvation. He talks about David and Goliath and he talks about the Bloods and Crips. David's major goal was to do defeat the Goliath, and the goal of the Crips and the

Bloods was to revitalize their community and stop killing one another. He talked about the robber's Cave experiment. Simply stated when different groups feel that they don't have access to resources and feel like they are being treated unfairly, they respond differently to those in the other group. The church is the equalizer for the whole world. At the foot of the cross we are all considered sinners saved by grace. It does not matter how much hurt we have experienced in their personal journeys, whether it was racism, sexism, prejudice or discrimination, when we come to Jesus we are all sinners saved by grace. The church is a place where we can come and create a vision that does not belong to us but leans to Christ's. His vision is for us to do unto others as you would have them do unto you. The goal of the church is to bring people together across racial and denominational divides.

The racial conflict in healing demonstrates that through the grace of God that we all can be reconciled to Him. Whether we are conscious or unconscious of our sin, God is aware of all of the evils that have been perpetrated on all mankind. This book gives us a clarion call to understand people's hurt and the process of healing to get over the pains that have been perpetrated by other people. God can bring healing out of conflict. Regardless of whatever our sins may be there is hope and a way to be healed from whatever it is that caused us to be sick.

Dr. Parks talks about and inmost vision by using the parable of the lost sheep." In the parable of the lost sheep we find a shepherd leaving 99 sheep in the fold to look for one lost sheep, Matthew 18:12-24. It does not seem that the lost one is in need for survival of the rest of the sheep. Christ, however, doesn't regard the lost one as indispensable for the rest, redefining the meaning of indispensability. Without one, the 99

are not lost as far as Jesus is concerned. The parable teaches us a new view of indispensability in the world of pragmatic values. This suggests that God can use anybody to build up his kingdom, homosexuals, lesbians, African-Americans, Koreans, Hispanics, and Euro Americans, anyone!

Embodying the community-of-God culture; Dr. Parks sites H. Richard Niebuhr and provides five theological models for cultural change. Christ against culture, the Christ of culture, Christ above culture, Christ and culture in paradox, and Christ as the transformer of culture. He suggests that Christians reflect the authority of Christ and for meeting the culture which means the total process of human activity; our civilization including language habits, ideals, beliefs, custom social orientations and so on. When I reflect and respond to Christ as the transformer of culture it is more than evident that in order to have harmony in a society and to bring about a community that is effective in his essence, we must be willing to change. Ultimately we know that it is Christ who has the authority to change a society as well as the community. All of communities that exist have some deep-seated hurt residing within it. However, it is only by the Holy Spirit that healing can be brought forth. We must be sensitive to the fact that we are not all created equally in the sins of our culture, but we all make up this world who is humanity. Humanity is always in conflict with culture and culture is always in conflict with pride. Christ came to change the status quo. His whole existence was to break up that which was normal and accept those people that were not normal, to make them have some form of self-worth and dignity in a society that has perpetrated injustices upon.

Dr. Parks talks about Korea as a Christian community, about the theology of seeing, and that God sees us where we are. As a human being looking to the legions of

other cultures and races, we can see all of the injustice that has been perpetrated throughout the world. Many times it seems like the Han has been victorious. But Christ's healing power can remove all hurt and pain that may exist in our cultural context. Whether we are Hispanic and African-American, Euro Americans, or Korean there is no hurt or Han that God cannot heal. As Christians we must be willing to cross the battlefield to meet people where they are with their own Christian experience in selecting research materials, one must be careful to balance the historical with the present. The historical shows us where we have been while the present provides analysis for the fluid progression of humanity.

Howard Thurman adds the voice of balance to this project.

Existence proceeds essence is the existential statement of the French Philosopher Jean Paul Sartre. This brilliant theorist believes that after birth the journey to personhood occurs as we engage life and the subsequent experiences we encounter. Each engagement adds to the person that I am to become or my essence as termed by Sartre. This is the power of existentialism, philosophy born from experience and not the simple pondering of abstract ideals. While speculative thought might be the benchmark of European philosophy, the greatest contribution of African American philosophy to the discipline is the legitimization of the examination of human experience as a source of philosophical inquiry.

With Head and Heart: The Autobiography of Howard Thurman is a detailed account of the personal and spiritual journey of this pillar of the African American church. While growing up in the quintessential Baptist church, Thurman was often

quoted and referred to as a role model for what preacher should be. As a youngster, I wondered who he was and why he was referred to so often. In a real sense he seemed mythical and larger than life. How could anyone person be so well respected and revered by so many? Mama really couldn't answer the question of who he was, so for years he was just a distant yet very real mentor for me in an abstract way.

My undergraduate years did little to satisfy my hunger regarding theological role models. I initially attended a Historically Black College but the department of Philosophy and Religion was staffed by a European that preferred philosophy over religion and an African American with a seminary education who no longer believed in God. It was a strange and unexpected twist to what I had hoped would be a gap filling experience. I had hoped to learn more about Martin L. King and Malcolm X. I longed to know about Sam Proctor who on occasion had preached at a mega church in my home town. And yes. I was looking to find out more about Howard Thurman, be absent in body but present in spirit mentor. It was only after engaging some material about the great Civil Right Leader Martin L. King that I realized the place Thurman occupied in African American History and I made up mind to discover more about who he was.

The book *With Head and Heart* begins with Thurman's childhood experience growing up in a world with some stark ambiguities in the preaching of Christianity and the practice of the religion. "Dr. Thurman is troubled when his father dies from what is described as Typhoid Fever, a common killer during the days of his youth"¹⁷. Thurman is confronted with the reality that his father is viewed as having died "Outside of Christ" so

¹⁷ Howard Thurman, *With head and heart*. (San Diego New York your London, Harcourt Brace Company, 1997), 35.

a church funeral seems to be unlikely. It is only when his grandmother scolds the deacons of the family church, that an agreement is reached that allows his father to be eulogized in the sanctuary. This however is later complicated theologically when an itinerate preacher assures all in attendance that Thurman's father did indeed split hell wide open. This event causes this future giant of the African American pulpit to become reflective of the role of the church as it relates to human suffering and social compassion.

Thurman then describes his college days at both Morehouse College and Rochester Theological Seminary. Without question these were important years in the life of Howard Thurman. Morehouse was a period of academic exploration and engagement. Like most undergraduate experiences, Thurman encountered information and ideals unexpected by most students. This goes to the core of the Sartre expression, "Existence precedes Essence" and is among the purposes of Morehouse and other HBCU's that have become sacred places in African American cultural history. Here Dr. Thurman begins to understand what real academic inquiry consists of and he embraces the opportunity for personal growth and development. Rochester Theological seminary is also an additional opportunity for spiritual growth and preparedness. Here Thurman not only engages important ideals but he also meets people of significant academic stature who teach theology from a perspective that lacked compassion.

Upon concluding this part of his academic pilgrimage, this genius among African Americans begins to apply the academic to the existential. That is to say he begins his first pastorate in a small town near Columbus, Ohio. When I discovered this fact, it became apparent why Thurman may have been so often quoted in pulpits. There was the real possibility that many members of the African American clergy in the community

where I was nurtured may have had an opportunity to have engaged him at some point during his ministry in the area. This meant that Howard Thurman was not just an academician or newspaper preacher to them. Rather he was a local preacher; one of the brothers; a member of the preaching fraternity of the local fellowship. I can imagine some of the discussion that may have occurred at local coffeehouses in Columbus after Thurman preached. I am sure that among the expression uttered at those tables was, “He killed the house today Doc”.

The part of the book that had the greatest impact on me personally is the chapter about his trip to India. Thurman is confronted with the ambiguity of the practice of Christianity as it relates to the poor in spirit. He aware that our faith is a problem because it has become a tool of oppression. Any person that had been labeled a Negro during his day knew all too well how the Bible had become the source of authority for social oppression. Dr. Thurman however was mindful of how the gospel had been misused to oppress the people of India and other cultural groups around the world. It is the conflicting message of the practice of our faith and the true essence of our faith that leads Dr. Thurman to initially balk on the ideal of this trip. It was only after some substantial dialogue that he is convinced that his theological conflicts would be respected and could be the undergirding of his trip.

As I reflected on this part of the book, my mind was strangely Samuel Proctor and Gardner C. Taylor. Among the qualities of a good book is the ability of the author to engage the reader to a degree that reading does not become laborious. One of the ways to succeed at this is making the book easy to read for the person that has selected book based upon the particular subject matter.

The book *We have This Ministry* authored by two great articulators of the gospel, Samuel Proctor and Gardner Taylor is both engaging by way of the subject matter and is easy to read for the lay persons and clergy alike. This paper will attempt to put into perspective a summary of my learning's after reading this masterful work of reflection written by the aforementioned individuals.

Having selected ministry not only as a vocation but rather as a distinct way of life, like many I have struggled with what it means to be called to preach and be in ministry. Preaching for some comes easy, like LeBron James or Magic Johnson some preachers are born with the gifts that enable them to articulate the gospel until the angel's weep. Some are gifted to see great mysteries in the scriptures and unlock them to waiting congregation. Others are gifted with the ability to sing, or whoop as we like to call it in the African American church.

But being a pastor or minister is so much more and as we approach the realities of our call, many of us like Moses understand our own frailties' and limitations. Our particular problem may not be that we stutter, but we have other personal handicaps that flood our minds when the call from God is extended. For some it surrounds the demands of a lifestyle of integrity that cannot be separated from the call. We are aware of the world we live in and the desires of the flesh. This will be a never ending battle to be "In the world but not of the world" as we do the work of ministry. I have also known people called to ministry that were concerned about the vulnerabilities of their families when their sole support is tied to a congregational vote. Another stark reality is that all pastors are "wounded healers" , that is too say we try to being healing in an area of a congregant's life when that same area in our personal life may be on life-support.

The Proctor/Taylor book is a life line for those of us in ministry in general but in African American Church ministry in particular. The book represents an in-depth look at the existential ministry of these two ecclesiastical geniuses' who write to those of us by way of collaboration combining more than 60 years of total ministry experience. As one engages the book, the graphic nature of their experiences unlocks untold information. However, the book is more than "Preacher-Talk", it is instruction of what it means to be called to ministry. Proctor and Taylor represent the Paul/Timothy relationship to African American preachers. One can sense that they understand that at some point in our ministries we might need to drink a little wine for our nerves.

Gardner Taylor, who has been called a prince among African American preachers, writes a chapter on the struggle of being called into ministry. He suggests in elaborate words and examples that a call to ministry can be preceded by many events. For some the call may be preceded by a personal crisis; for others a family heritage and even for some a personal conviction that God has made known his desire to use you personally to repair the breach. The real power of the chapter that grabs the reader is Taylor's personal testimony regarding his call to the gospel ministry. Taylor's testimony in a real sense reflects the testimony of many who have been chosen by God.

Dr. Proctor on the other hand conveys how the Pastor-teacher must be willing to embrace all facets of the call to ministry. Many evangelicals talk about the five-fold ministry, if there is such a ministry; it is fulfilled by 4 persons because pastor-teacher is but one title in the original biblical text. Proctor instructs his readers that the pastor must not only be the angel of the church on Sunday mornings, but that every opportunity must be utilized to point members of the congregation in the right direction. Dr. Proctor sees

the pastor-teacher as the expert on financial planning; health and fitness; he must know about child care and line dancing; even more so in an age when “wheat and tares” are growing together (being fertilized by reality television and gangster rap music), Dr. Proctor helps us to understand that the relevant pastor must be a movie and television critic. Proctor also helps the pastor to understand that being able to quote linguistics is not the totality of our commission. During the climax of a sermon it is not unusual for the pastor to say. “Prayer changes things”. However, it becomes keenly important for the pastor to embrace the role as the intercessor for his congregation. In doing so, he is able to usher his members into a new and deeper relationship with God then saying prayer changes things becomes more than just a Sunday morning slogan. It is this remarkable but simple piece of advice that helps the reader to sense that the author is a man of faith who understands the call to ministry from a godly perspective.

The book also discusses the role of the pastor as an administrator and what are appropriate models for the 21st century church to embrace and follow. Sound advice is given to the current and potential pastors about dangerous paths they can find themselves following. Today’s contemporary leadership material in many cases suggest that the church might be strongest when a traditional leadership model is employed, the book however speaks to the specific warning signs of accepting this advice from self-proclaimed experts. Counseling pastors must also understand the limits of their call and role as counselor. While the Apostle Paul was able to be all thing to all people, today’s pastors must understand the complexities of human nature and speak only to those things that reflect their limited human capacity.

The book concluded with practical advice about how the local pastor should engage political issues. Since society is encircled by political events and people, the pulpit must be prepared to engage both politicians and politics. The goal of the church is to become the thermostat versus the thermometer. Churches must be in a position to influence those in politics to help mold and direct a society headed astray by value systems built on secular ideals.

We Have This Ministry is over all an excellent and well written book that is practical yet existential. The personal experiences of both Dr. Proctor and Dr. Taylor are invaluable and will continue to be a living word to generations of preacher from every tradition and background. Their practical advice is undergirded by their professional yet spiritual knowledge of what it means to be a pastor/preacher. However, in another real sense, the book has the ability to awaken the reality, that far too many people who are in ministry, more specifically pastoral ministries, are not fulfilling the duties of the call. In reality, the Proctor/Taylor book is about accountability when in ministry. This accountability is sweeping and engaging and should speak directly to the hearts of those of us called into the ministry. In a nutshell, the book says, “Our walk must agree with our talk and our lives must agree with our testimonies.”

Ethics of Biblical Interpretation is a revolutionary book. Daniel Patte does a wonderful job in delivering this much-needed book. Interpreting Scripture is very key to unlocking the door of the Bible. For many years’ people have been interpreting Scripture and coming up with many understandings of what the Scriptures are saying. And even as to move beyond interpretation Daniel Patte brings a new clarity to holding us accountable for being ethical in our interpretation of Scripture. In this book there are four

components, like to evaluate in his introduction in this book Daniel talks about and adopting an androcritical perspective, assuming responsibility for our biblical interpretation, a quest for accountability in a multi-dimensional exegetical practices, a quest for accountability androcritical Exegetical Practices, androcritical multidimensional exegetical practices.

One of the things that Daniel Patte talks about in his book introduction is the postmodern era talks about us being current in the work context realizing where we are as it relates to the day's world. As believers I believe that we all bring our own ideal to what the Scriptures are saying. With that in mind we must understand that all of us have our own experience as it relates to the Scriptures or the word of God. We bring our own baggage to every word that God has put in the Bible and when it comes to interpreting the word of God with all of those experiences shared might: we are in our own cultural context of our experiences define our interpretation of Scripture. With all of that in mind it brings and shows Scripture I never thought about the ethics of Scripture interpretation. Being ethical is one of the many characteristics of being a Christian. As Christians we must begin to see how we can be ethical in our interpretation of Scripture as we preach and teach the word of God. Our perspective must change because we hold the truth of God's word in our hands as it relates to interpretation of Scripture. If our perspective does not change and we continue down the path I believe that we are on. That path being that we don't consider the ethical part of interpretation when it comes to preaching and teaching the word of God. And as a result of that we don't have any what I called biblical interpretation as it relates to ethical understanding of what God has for the lives of people. I believe that is pushing us into the ring of responsibility and accountability.

If we are the carriers of the word of God within our ethics should be in line with our humanity.

As Christians, agree with the fact that we all should be critical Bible readers. That when it comes to reading the word of God we should be as Daniel Patte a critical Bible reader exegete in the Scriptures correctly. When we are critical Bible readers it brings us to the place of understanding where we are assuming responsibility for our own biblical interpretation. As believers of Christ Jesus is very important that we are held accountable for what we preach and teach as it relates to the word of God. We cannot preach and teach Scripture without understanding the repercussions of misinterpretation. If preachers and teachers are not exegete, he the Scriptures correctly we are putting the lives of many people in jeopardy.

"The issue of ethical responsibility and biblical interpretation has traditionally been strictly limited to the way in which one uses or abuses critical methods in the study of biblical text. rigorously studying the text as a historical object by following strict critical methods was implementing the morality of knowledge demanded by the academic and the guild of biblical scholars; interpretation based upon textual evidence adduced through the use of these critical methods trustworthy{rather than deceitful}." ¹⁸

When we interpret a scriptural text we must always weigh the evidence of the text. In other words, when we are reading Scripture what are the things that we see in that Scripture that stick out to us. Preaching and teaching is about interpretation what is God saying in that portion of Scripture how does it speak to me and what does this say about our future and up to the present circumstances. Accountability is a clarion call for us to be ethical in our interpretation of Scripture telling the truth is what it's all about

¹⁸ Daniel Petta, *Ethics of Biblical Interpretation: A reevaluation* (Louisville, KY: Westminster John Knox Press, 1995). 18

A quest for accountability multidimensional exegetical practices the author of this book, is stating that we need a paradigm shift as it relates to how we interpret Scripture. He talks about the urgency of envisioning a different kind of critical exegesis go practice he believes that we should reach beyond the academia of Scripture and see a new vision of accountability. As interpreters of the word of God we have to be true to the evidence and the Scriptures and to the different viewpoints of what God is showing us in his word. We Must be willing to look at the Scriptures in a new light talks about the tension in the text, a traditional interpretation, a feminist interpretation ethical accountability is teaching critical methodologies when we come to the text everyone is equal we cannot teach from a euro American perspective. Consequently, we must have a two-dimensional focus on our interpretation of Scripture. When we interpret Scripture we are the authority in that process of interpretation and based upon one's context the Scripture being interpreted with seem to have only one of interpretation of that individual. But we must interpret the Scriptures with everyone in my African-Americans, women, Hispanics and Euro Americans. When we do this it will bring us to a point of not only being the authority but give us a different view of other people's culture and experience. Accountability multidimensional are connected we must be accountable to interpret Scripture based upon other people's view of that Scripture we must move be on our own authority to see what others think of Scriptures that we interpret since we all have different experiences we will all come up with different interpretations of the same Scripture based upon our own experiences.

Exegete Scripture calls us to the place of responsibility to study scriptures clearly and to be more than an ordinary reader when we come to the Scriptures we have to be

prepared to deal with our own baggage. I believe that this book chronicles a clear reevaluation of how we should interpret Scripture and how we exegete it to the best of our abilities by being critical and multi-dimensional and are expressions of the gospel. This book brings to mind the fact that we all Bible interpreters from no matter where we stand our vocation in life when we pick up a Bible and read the Word of God we instantly begin to interpret that word. But no matter what kind of interpretation we come up with that word are the Scripture of God we have to be mindful that it is ultimately the Holy Spirit that guides us and direct us and want the true interpretation of that word of God or Scripture is for that individual. In response to this wonderful ethical masterpiece it brings to mind that ethics are crucial in our interpretation of Scripture

CHAPTER TWO
BIBLICAL FOUNDATIONS
Old Testament Text

“My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget the children.”¹,1099

Hosea chapter 4 verses six Hosea is the first book of the known as the twelve minor prophet's in The Greek and Hebrew Study Bible King James version Spiros Zodhiates.

The traditional division between v 5 and v 6 falls in the middle of a sentence that includes the last two words of v 5 and reads, “You will perish in terror when my people perish from lack of knowledge.” This declaration shows how closely linked vv 4–10 are to vv 1–3. It brings into the picture the destruction of the whole nation (עַמִּי “my people”) of which the destruction of the priests is only one aspect. The drought/famine language of v 3 is recalled, in that “perishing from” (מִן) often connotes death resulting from a lack of food and water. Here, however, we learn that the real “drought” is otherwise, a lack of knowledge (דַּעַת), the same shortcoming that constituted the essential break of the covenant described in v 1.

¹ Ibid

In terms that sound almost lamented, God describes the tragic loss of covenant knowledge experienced by “my people,” a term of covenant relationship in Hosea (cf. 2:3, 25; 4:8, 12; 6:11; 11:7). Israel had full covenant knowledge of its God, being bound to him by the Sinai relationship. Israel has now consciously rejected that “knowledge” relationship. And just as the priest rejected the knowledge, God will reject him from being priest (כֹּהֵן, *piel*). Just as the priest has (consciously) forgotten the law of his God, God will forget the priest’s children.

The covenant involved protection in return for loyalty and knowledge. Now will come the opposite: instead of protection, perishing (type 24), instead of loyalty, rejection (type 1), instead of knowledge, forgetting (type 1). Via these polar opposites God turns the tables against the priests for their abuse of the covenant stipulations.

Forgetting God’s תּוֹרָה “law” is an elaboration of the concept of rejecting God’s covenant knowledge. In Hosea, “forget” functions as the opposite of “know” and can mean “disobey.” Knowledge (דַּעַת) involves a constant awareness of and obedience to the covenant relationship. Within this relationship, the תּוֹרָה is the content of the actual requirements of the covenant “contract.” The clergy were supposed to support this תּוֹרָה, not merely by obeying it themselves, but also by instructing the people in its demands (Deut 31:9–13). Prophets like Hosea would not have needed to call people back to the covenant if the priests had done so.

Since the priesthood was hereditary, God announces that he will “forget” the priests’ children. This is not merely a way of saying that the priesthood will be cut off but is rather the language of the curses of childlessness and/or bereavement (Deut 32:25; 28:18, 32, 41, 53–54; type 12a), here applied specifically to the priests. God is giving the

nation of Israel a clear understanding of his law are. By using Hosea, he is showing that his love is undying. God wants to show Israel to an illustration of his love for the people of Israel by the relationship: and Hosea. The lack of knowledge can kill a whole generation. Israel has lost its focus because it has lost its relationship with the Lord. We are living in the same day and age that the church has lost its relationship and its way to God in covenant relationship. This project seeks to guide us back to increasing our biblical knowledge in order that we might have a right relationship with our Lord and Savior Jesus Christ.

Walter Brueggeman in his book introduction to the Old Testament the Canada Christian imagination. Gives us a biblical foundation and understanding of Hosea.

The book Hosea stands first among the 12 minor prophets. It announces the initial account of indictment and citizens from a broken covenant that provides the access point for the theological Thematic of the Twelve. It is apparent that the book of Hosea is rooted in the life in the words of the northern prophet in the eighth century (RA Wilson 1988, 250 – 31). It is not clear respectfully when the work of the prophet is to be dated, but it is clear Lee related to the rise of the Assyrian powers and the abiding threat of the Assyrian power against the northern kingdom. Wilson has made the case that Hosea is situated among the prophets in the northern kingdom who are rooted in the conventional tradition that claims to go back to Moses, perhaps filtered through what became the Deuteronomy tradition. The ancient on broken covenant causes the prophet to speak particularly oracles that are “prophetic lawsuits that anti-Israel and announces a divine judgment against Israel (Westerman 1967). Thus a clear example is found in Hosea 4:1-3.²

In all that we do get understanding as Christians my biblical foundation is very clear. As we go forward to develop my Old Testament biblical foundation we see God working in the context of Scripture. The biblical foundation has to be set in order to build

² Walter Brueggeman, *An Introduction to Old Testament, the Canon Christian Imagination*, (Louisville, KY: Westminster John Knox press, 2003), 214

a true understanding of the context in which the text finds itself. It is clear that God is trying to build relationship back to Israel, but Israel has lost its ways it has forsaken the word of God and moved into its own will and way. But God has a way of bringing us back to the members of his word and of his way and this is what is happening in, God is reminding Israel that he steals their true love and all of as well. God says if you don't abide by my mandates that we speak will have to reject you and the priest who do not follow orders and delivering the word of God. God will not only make your people there but stop all the blessings and will dry up the land with no more children and forcing them to be a barren and. Also the *Pulpit Commentary* make makes a striking reflection chapter 4:6 here is a statement from Pulpit Commentary.

The article before knowledge implies renewed mention and the first two words in ver.1 or it may emphasize the word as that knowledge by way of imminence, once surpasses all other knowledge, and without which no other knowledge can really prove a blessing in the end. Knowledge of God is most excellent of all sciences. Paul counts all things but loss in comparison with his possessions; and are blessed Lord himself said this is eternal life, that they might know the only true Jesus Christ, whom thou has sent; while the profit Isaiah attributed the capacity of its absence: my people are going into captivity because they have no knowledge because thou has rejected knowledge seemed out as you know by God. The cause of this ignorance is here charged on the unfaithfulness of the priesthood. They rejected knowledge and forgot law of God.³

Israel has forgotten the supreme knowledge of God the absence of his presence and his laws. When the nation is absence of not only the presence of God and have no knowledge of who and what he is that those people are headed for destruction. And in our modern-day world we are facing a world without the knowledge of God or the presence of God. In other words, God is not on our list of things to do. We have totally forgotten

³ H.D. M. Spence, Joseph S. Exell, *The Pulpit Commentary volume 13*, Daniel, Hosea, Joel, (Wm, B, Eerdmans, publishing, company, GR, MI, 1981), 101

about him. In his book Walter Thomas makes a very profound statement.

Failure does not disqualify you from the blessings of God.”⁴

Somehow God was showing Israel in this marriage this love between Hosea Gomer God is the God of the second chance. God uses this relationship between these two indicate that one has broken covenant with the other. And as a result of that God is sending his judgment and punishment upon the nation.

Biblical interpretations are very important in my biblical foundation making sure that we interpret the Scriptures correctly to give the foundation, our heavenly parents are depending on us to interpret the text correctly. Are hermeneutics which is the science of preaching must be correct. Our homiletics which is the art of preaching must be correct. Our apologetics is the convincing of the text to unbelievers must be to accept Jesus Christ as their personal Lord and Savior. The biblical illustrator gives me another damaging of looking at this text the text suggested God has withdrawn himself from Israel. This is called divine draw when God withdraws his spirit from you and all of his divinity.

Withdrawal is a word that will shield our hearts. It would be enough to express intolerable displeasure, if it stood just as it stands in verse; a larger meaning belonging to the word withdraw is in some sense a negative relation, but it was a distinctive positive and we may add repelling action which the Lord made to the very use of the term. All words were originally a picture, and the real dictionary when it appears to be a pictorial. The Lord in this instance frees itself from that is the literal and broader meaning of profits. He releases his self, he detaches himself, he shakes off and encumbrance, a new set, a claim that is our righteousness. This may be taken in two senses, 1, the people are going with blocks and hurt as if bent on sacrificial purpose; they will give the Lord any quantity of blood drinking blood; hot reeking blood; but the Lord says, I will have no more of your sacrifices; they are and abomination to me; IT is offensive when all the programs of spiritual, and ceremonial attitude when it fails to express a holder in reverence of heart and mind. So the Lord is seen here in the act of taking up all these flocks and herds, and all these unwilling priest, and freeing himself

⁴ Walter S. Thomas, Good Meat Makes Its Own Gravy: 135 sayings for the sole, (Valley Forge, Judson press 2000), 57

from, throwing them away, as a man passed out of the custody things that are not offensive, worthless, and corrupting. 2. It may mean that the Lord shook himself free from the clutch of hands that have no heart in them: he will walk along. He will not give up his shepherding, though he has no flock follow him.”⁵

It is so obvious that we are living in a society today that does not pay recognition to the word of God and him as a result of that God has withdrew himself because we have forgot his knowledge. Knowledge is the word of God and his precepts we must begin to raise our children in the fear of God and his word was trained in which way is the right way.

Eugene H. Peterson’s in his Bible the *Bible In Contemporary Language the Message*. Interprets biblical foundation in a new which is modern language they look at Hosea totally different with a new biblical foundation as it relates to the text.

My people are ruined because they don’t know right. Because you turned your back knowledge I turned my back priest. Because you refused to recognize the revelation of God. I am no longer recognizing your children. The more priest, the more sin. They traded in their glory for shame.”⁶

Here we have a different interpretation of the Scripture Hosea 4:6 Eugene Peterson would be currently referring to this new millennium age. He starts verse six by saying my people are ruined as opposed to saying you are destroyed. By interpreting the Bible with his modern-day language. Eugene Peterson makes the text a lot clear by the language that he uses to interpret the Bible. In this project and creasing biblical knowledge of middle grade students after school program Concord community Baptist church. the goal is to

⁵ Joseph S. Exell, *The Biblical Illustrator, Daniel and minor prophets*, (GR, MI, Baker books house 1981), 90

⁶ Eugene H Peterson, *The Message, The Bible In Contemporary Language*, (Colorado Springs, CO, 2002), 1613

make sure that the Bible is interpreted as clearly possible.

The language that Eugene Peterson uses to express how God sees Israel as a ruined nation. Jehovah has turned his back on his people, because they will not listen to the word. He is suggesting that the priest have become corrupt, they do not do the will of God. And as a result of whole nation goes unchecked. The reason that many of the issues in our do not change is because Priest or preacher does not want to deal with the issues in our communities. Also because the preachers are not putting the word of God in hearts of people. In this text the priest represents the preaching and God is calling us to represent him and our communities today. Finally, my biblical foundations for Old Testament text of the looks the text from the preacher's perspective. In his book *Gregory's sermon synopses* Dr. Joel C Gregory talks about Hoses in one of his sermons.

Most of us enjoy stories of reunion. We like to hear people got back together. In our hearts there is a desire for reconciliation. This is the timeline appeal of the most unusual Old Testament prophet, Hosea. Hosea watched his wife Gomer leave him and publicly humiliate him. He exhausted all of his resources attempts to reclaim. Though his own experience, Hosea learns that there is no length to watch God's will not go to recover relationship with his people. A loving God receive you unconditionally when you return on his arm.

Hosea is one of the greatest passages in the word concerning return to God. Hosea uses the word returned 15 times in his prophecy. It is the major call of the book. The word simply means a radical reorientation of life back towards God. The door is open from my side; come back.

Understand that the call comes after God's people here already experienced disastrous disobedience: "your sins have been your downfall" (v.1). Hosea is not a warning to somebody about to slip. Hosea speaks to those who have already stumbled. Everything was already lost, broken, and devastated. Yet God said come back and we will begin again. All the times you are running away from him, he is running after you."⁷

⁷ Joel C Gregory, Ph., : *Gregory's Sermon Synopses, 200 Expanded Summaries*, (Fort Worth, T, X2001), 89

Dr. Joel Gregory makes it very clear that he is opening his arms for Israel to come back to God. There is nothing that Israel could do for God not to continue to do for God not love you. God love is ever reaching, looking in seeking out his people so they might have covenant relationship with him. The Lord is my shepherd I shall not want. In other words, God will always provide what we need. The Lord for certain processes in our lives that we think we are running from him we're actually running to me.

Another Old Testament scholar Brevard S. Childs look into Hosea through the lesions his own experience and come to this conclusion: Hosea, biblical foundation.

The nature of this subsequent use of Hosea's original words indicates an important hermeneutical shift in the function of the material. In its original role of Hosea preaching symbolic actions arise in the comp confrontation with Israel's distorted syncretistic religion. Hosea's use of language was 'realistic', that is, its opposite the canonization methodology concept of deity and the man with a theological alternative: Yahweh was Israel's 'lord' (Baal) and lover. Hosea chooses to stand with him and the methodology world-view and stratter it by introducing a new reference for the old language... But a generation later, to a different people and situation hosannas realistic language was understood metaphorically. 'Harlotry' was only an image of part of any methodology concept of sacred marriage which could be applied to Judah because of her disappearance on faithfulness to God's covenant.⁸

Examining all of the biblical scholars it seems to me that they are consistent with many different interpretations on the relationship of Hosea and Gomar. Dr. Childs gives us a different perspective on the book of Hosea he really emphasizes the importance of covenant and relationship. He also deals with the different languages in the context of hermeneutical interpretation. This Old Testament scholar reveals that God has a personal relationship with Israel and has a result of their sin God has temporarily divorced them until they make the relationship correct. God has a heart for his people but his heart has

⁸ Brevard S. Childs, : introduction to Old Testament as Scripture (Philadelphia, PA.Fortress press 1980), 379

grown cold because of the country as it related to Israel. Israel has left its first love which was not only the provider of all of their resources, but also brought them out of their bondage invigorated them to be his only people with she had a covenant relationship. So it is from a biblical understanding of an Old Testament scholar. I Child's enlightens us on the relationship between the biblical text and the relationship between now and. A here again we are looking at another Old Testament scholar in the personality of Von Rad in his book *Old Testament theology*. He raises another very important point that Hosea is the only prophet that prophesied to the northern. So with that in mind we have no other profits to compare that Prophesied to the northern kingdom.

As to the general tenor of Hosea's message, the first impression is to makes up for expositors is that extraordinary difference between it and that say a Ms. Or Isaiah and this is difference they are trying to pin-point. But it is really disturbing feature is the unique factor in it. Hosea is the only writer profit of the northern kingdom. This means that there is no one with whom we can compare him, and that we cannot separate what is his own in his message from those matters of styles, subject matter, and prophetic tradition which he may have inherited from his writers allow us to gather that the situation in the northern kingdom was even for-profit, very different from that in, say, the Jerusalem of Israel in fact to very great extent, it had its own peculiar problems. Only two basic dates specific to the northern need be mentioned; disintegration of patriarchal Judaism in the Canaanite fertility cult, and the peculiar political and governmental systems which existed there, which meant that even a profits intervention and public affairs and the problems: an especially different aspect from that in southern kingdom. These are also two factors which give us a clear picture of Hosea.⁹

The importance of prophesying to the northern kingdom puts a whole new twist as it relates to all the other prophets. Hosea is the only prophet of prophesying to the northern kingdom. The question that has to be raised was there prophecy similar to the prophets who prophesy to the southern kingdoms. Somehow we suggest that his prophecy was similar that the Prophet had a lot of things in common with other prophets within Israel.

⁹ Von Rad, *Old Testament theology volume II* (New York, NY, Harper & Row publishers 1965), 139

And each biblical prophet in our society has his own style and his own hermeneutics of biblical interpretation. Hermeneutics is the interpretation of how we see Scripture and make it applicable to our own context and give us interpretation to the right here and now. This scholar does an excellent job of interpreting the hermeneutics of Hosea. *Von Rad* shows us a different side of Hosea.

Biblical foundation New Testament

2 Timothy 2:15

study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.¹⁰

What could Timothy personally do to prevent a growing interest in such misdirected actions? M. Dibelius and H. Conzelmann say, “The best medicine against the disease of ‘disputes about words’ is Timothy’s good conduct itself.” This good conduct included three features. First, Timothy was to make it his supreme ambition to obtain God’s approval (“Try hard to show yourself worthy of God’s approval,” NEB).⁴ Second, he was to be a workman with no reason to be ashamed. The term “workman” is frequently used in reference to an agricultural laborer (e.g., Jas 5:4), but here Paul used the term to describe a laborer for God. Paul was urging his Christian friend to work with such diligence that he would have no fear of shame for poor quality work. Third, this same workman (specifically, Timothy but by application today all believers) was to be

¹⁰ Ibid

accurate in delivering the message of truth. The truth is the gospel. Paul showed concern that Timothy would present the gospel without perverting or distorting it. He was not to be turned aside by disputes about words or mere empty prattle.

The Workman

(2 Tim. 2:14–18)

The word study (2 Tim. 2:15) has nothing to do with books and teachers. It means “to be diligent, be zealous.” It is translated in this way in 2 Timothy 4:9, 21, and also in Titus 3:12. The emphasis in this paragraph is that the workman needs to be diligent in his labors so that he will not be ashamed when his work is inspected. “Rightly dividing” means “cutting straight” and can be applied to many different tasks: plowing a straight furrow, cutting a straight board, sewing a straight seam.

The pastor is a workman in God’s Word. The Word is a treasure that the steward must guard and invest. It is the soldier’s sword and the farmer’s seed. But it is also the workman’s tool for building, measuring, and repairing God’s people. The preacher and teacher who use the Word correctly will build their church the way God wants it to be built. But a sloppy worker will handle God’s Word deceitfully in order to make it say what he wants it to say (2 Cor. 4:2). When God tests our ministries in His local churches, some of it, sad to say, will become ashes (1 Cor. 3:10ff).

An approved worker diligently studies the Word and seeks to apply it to his own life. An ashamed worker wastes his time with other “religious duties” and has little or nothing to give his class or congregation.

An approved worker does not waste his time arguing about “words to no profit” (2 Tim. 2:14) because he knows that such arguing only undermines God’s work (see 1 Tim. 6:4; Titus 3:9).

an approved workman will shun godless chatter (2 Tim. 2:16, NIV; and see 1 Tim. 6:20), because he knows it only leads to more ungodliness. My fear that some sharing time can do more harm than good, when well-meaning people exchange their “spiritual ignorance.

An approved workman knows that false doctrine is dangerous, and he will oppose it. Paul compared it to gangrene (2 Tim. 2:17). Much as gangrene spreads, infects, and kills other tissue, so false doctrine spreads and infects the body of believers, the church. This infection must be exposed and removed. Only the “sound [healthy] doctrine” of the Word of God can keep a church healthy and growing.

2 Timothy 2:15 – New American Commentary

Paul named two men who were false teachers, and he also identified their error. It is likely that the Hymenaeus named here (2 Tim. 2:17) is the same man named in 1 Timothy 1:20. We know nothing about his associate, Philetus. Both of them “wandered from the truth” by teaching that the resurrection had already taken place. Perhaps they taught that salvation is resurrection in a spiritual sense, so a believer must not expect a physical resurrection. But the denial of a physical resurrection is a serious thing (see 1 Cor. 15:12ff), for it involves the resurrection of Christ and the completion of God’s plan of salvation for His people.

No wonder these false teachers were able to “overthrow the faith of some” (2 Tim. 2:18). The Resurrection is a foundational truth of the Gospel.¹¹

2 Timothy 2:15 – The Bible Exposition Commentary

Each of us as God’s workman will be either approved or ashamed. The word approved means “one who has been tested and found acceptable.” The word was used for testing and approving metals. Each trial that we go through forces us to study the Word to find God’s will. As we rightly use the Word, we succeed in overcoming our trials, and we are approved by God. Martin Luther once said that prayer, study, and suffering make a pastor; and this is true. We cannot be approved unless we are tested.”¹²

What does it mean to be “ashamed”? Certainly it means that such a workman’s work is below standard and cannot be accepted. It means loss of reward. In fact, in Paul’s day, a builder was fined if he failed to follow the specifications. When the Lord judges our works, it will be revealed whether we as workmen have handled the Word of God honestly and carefully. Some who are now first will end up last!

This paper describes the Biblical foundations of the project closing the academic achievement gap through Biblical literacy. The academic achievement gap is the educational divide between African-Americans, and Hispanics as opposed to their euro American, counter parts. It is the lack of access to academic tools to use based on one's social economic students, and cultural contexts. Education is one of the most important things in the world. When a person has a chance to get higher education it gives them an

¹¹Ibid

¹² Ibid

opportunity to unlock many doors. There is a problem in our society, in that education good quality education has not been made accessible to all populations of America. And in response to that many children are deficient in their academic attainment.

This paper will use sources in theology, social economics, education, political science.

In the book *No Excuses: Closing the Racial gap in learning* Abigail Thernstrom and Stephan Thernstrom. "The racial gap in academic achievement is an education crisis, but it is also the main source of ongoing racial inequality."¹³ Racial inequities are America's greatest unfinished business, the wounds that remain unhealed. This is a book about education but it also addresses the central civil rights issues of our time: our failure to provide first-class education for blacks and Hispanics students, in both cities and suburbs. The black high school graduation rate has more than doubled since 1960. And blacks attending college at a rate that is higher than it was for whites just two decades ago. But the good news and they are the gap in academic achievement that we see today is actually worse than it was Fifteen years ago in the 1970s and most of the night team 80s, it was closing but around 1988 it began to widen with no turnaround in sight.

Today at age seventeen the typical black or Hispanic student is scoring less well on the nation's most reliable tests than at least 80% of his are her white classmates. And five of the seven subjects tested by the national assessment of education program (NAEP), a minority of black students performed in the lowest category below basics. The

¹³ Abigail Thernstrom and Stephan Thernstrom, *No Excuses: Closing the Gap Learning*. (City: Simon & Schuster 2003), 2

result: by Twelfth grade African-Americans are typically four years behind white and Asian students, Hispanics are doing only a tad better than black students. Those students are finishing high school was a junior high education." (Thernstrom, Thernston).¹⁴ This quote is essential to understanding the problem lies in public and private education. In order for us to make sure that our children receive a proper education we must wrestle with the issue of academic achievement.

Why is it that children from suburbia and communities are doing better than children from inner-city urban communities? That is the question that must be answered in order for us to come up with an effective plan to close the academic achievement gap.

Theology is the study of God in every facet of life at some point one must come to question the existence of who God is and where God comes from. Theology is to abstract, theology is just tearing, the allergy does not produce clear-cut results, the allergy is intimidating this is what my professor at Trinity pilaf seminary in Columbus state's Dr. Donald G. Luck. The question must be asked what does theology have to do with closing the academic achievement gap.

"Just as there are objections to theology that reflect religious concerns, so there are others that are suspicious of the sort of in enterprise him it is. As already noted, ours is a whole own culture. America respects the down to earth the practical, anything they can demonstrate its effectiveness. We are doubtful, however, about the value of abstract analysis. Therefore, like all other forms of intellectualizing theology does not seem to have much evident value for most of us are culture prejudices us against theology." ¹⁵

I believe that Donald Luck raises the question about the value of theology in our society.

¹⁴ Ibid

¹⁵ Donald, G. Luck, *Why Study Theology?* (Chalice Press 1999), 27

Theology is nothing more than biblical interpretation is what we believe about God through his holy Scriptures. The Scriptures reveal the personality of God and Jesus Christ. It gives us a better understanding of what God is like as it relates to his very essence of existence. It suggests to me that my theological understanding may be different than someone else's. Based upon my own context my culture and my experiences in life. How we view God is determined by how we see ourselves in our community, in our religion, in our religion, in our race, in our society, and in our world.

For me I believe that God is a holistic God. Our holy parent is concerned about every aspect of humanity. I believe that ideology is ever evolving in other words the closer we get to God the better we understand him through his son Jesus Christ.

Many of us think that we have a clear understanding of God but no matter how much we learn we can never fully exhaust the understanding of God. He is the Alpha and the Omega the beginning and end. But what we can do is quest for the theology that is fared towards all human beings. My theology suggests God is concerned about the academic achievement of all people. That the injustice that should have been so crucial in our community and critical or children are put in classrooms just to sit there and not to learn. God is concerned about the injustices that are in our educational system because a child not learning and attaining life skills can affect them for the rest of their lives.

Theology Dr. James: very unique theology the God of the oppressed he states in his book the "God is always on the side of the oppressed."¹⁶ Many theologians disagree with Cohen's findings but I don't. I believe that God is not only on the side of the oppressed but he will rain down justice on the oppressors. James is saying a talks about the black

¹⁶ Ibid

experience as a source of theology. "There is no true for and about black people that does not emerge out of the context of their experience. Truth in the sense is black truth, a truth disclosed in the history and culture of black people. This means that there can be no black theology much does not take the black experience as a source for its starting point. Black theology is theology of and for black people."¹⁷

I believe that every ethnic group Euro-American, African-American, Hispanic, Asian-American has its own form of their own the theology based on their own cultural context.

The allergy in his essence should always be liberating the matter what context you in it was always come to a point of liberation setting people free who are held captive in their own situations. In his book liberation theology at the crossroads democracy our revolution Paul E. Simund gives us a clarion call about the liberation theology. "The message of the Bible is not overly political one; it is about the relation of God to the chosen people, and the redemption of mankind by Jesus Christ. Christ did not endorse any particular political system.

In my opinion theology has taken on so many other avenues when it comes to understanding God I think that he we should be clear on what God has for us to do as it relates to understanding God as eternal Creator.

Education is the key that unlocks the door to academic achievement and success in life. Without education is almost impossible to be successful in life. All of the things that I needed in life are related to the essentials of education reading writing and mathematics, science, and history.

¹⁷ James Cone, *God of The Oppressed* (New York: The Seabury Press, 1975), 18

The theory of education's expansiveness effort to teach people how to learn how to think critically and analyze all situations.

As we all know the cost of education is rising daily. And to educate our children and make sure they get a good education when they don't have the financial resources to access those schools that have higher academic achievement goals is almost impossible. I believe that every child can learn there so many theories and education is. Biblical foundations for second Timothy 2:15 an introduction to the New Testament D. A Carson and Douglas J. Moo looks at the true interpretation of the Scriptures. The challenge that they were having in Timothy's times was that they were false teachings in the church. So Paul writes this letter as a pastoral epistle. To emphasize to Timothy, the importance of interpreting the Scriptures correctly.

The Christian will meet with opposition, sometimes from people who profess to be Christians themselves. Part of the value of this letter to us is in warring against those who wander from the truth (2:14-18). Especially is the true because we, like Paul, are in "the last days" "when there will be people who have a form of God is but tonight the power (3:1-5). In accord with this, Paul insists on the importance "sound teaching" (3:13), which some people will reject, gathering teachers "to say what their itching ears want to hear" (4:3). Paul is not contending for adherence to some. Orthodoxy; rather, he insist that God has laid a "solid foundation" that stands firm.¹⁸

Very important that we understand that Paul is emphasized the importance of studying the word of God very clearly. Paul encourages Timothy to understand that he is back as Christ Jesus is the only true foundation. So this pastors letter emphasizes the importance of sound doctrine the apostle Paul wanted the correct teaching site emphasizes that in this letter to his son and the Ministry St. Paul.

¹⁸ D.A Carson, Douglas J Moo,: an introduction to the New Testament

In order for us to increase biblical knowledge we have to teach the Bible correctly with the students so they will understand what we are teaching to them as it relates to the Bible study stories that their learning. *Ronald A. Ward* gives us a great exposition of second Timothy (2:15) really Ward is talking about the authority of Scripture and how we interpret it to our congregations and literally to ourselves. all pastor should know how to exegete text in order to explain it to the congregation and the members. The pastor should be the expert in hermeneutics, homiletics, and apologetics.

Knowing this, Timothy must stand firm in his convictions. He can rest on the authority of his teaching; on the fact that scriptures have stood the test of time and can mediate salvation; and on its own origin. Its various use shows that the man of God can do with it: it is a weapon in the good fight of faith and the instructions in the production of every good work.¹⁹

Paul is trying to send a clear message to Timothy that the word of God stands by itself. Post trying to raise the standard for biblical interpretation. Somehow Paul is trying to raise the standard for the pastor to be sound in his doctrine teaching. St. Paul is saying that if we teach the Bible correctly deal with all the erroneous doctrines within our churches. So again he emphasizes to Timothy the fact he must be sound and understand word of God and continue to raise standards for the people within the contents of this pastoral letter. In teaching six, seven, eight, graders we must raise the standard of the biblical understanding. If we are passionate about what we teach as it relates to the Bible and make sure that we give them sound instruction.

¹⁹ Ronald A. Ward,; *Commentary On 1&2 Timothy& Titus*,(Waco, TA word books, publisher1974), 179

This will affect the students for the rest of their lives. Increasing biblical knowledge is the key for change in this project with our students.

Education is both private and public private schools and public screws to their very best to teach our children what is needed in life to be successful. My personal teaching philosophy is that all children can learn how matter where they are from their culture and their background. Learning is of course the main purpose of that station it is important that every teacher understand that every child can learn. And that we must not give up on any child who is putting forth effort and even if they are not putting up effort it is the responsibility of the teacher to find a way to educate that child. Teachers have an opportunity to open the minds of young people to take them places that they have never been whether some book video some other academic experience.

The United Negro College fund states that a mind is a terrible thing to waste I agree. The teacher is so vital in giving a child a conceptualization of learning to realize that there's nothing that they cannot learn. In his book shaking up the school house how to support and sustain educational innovation by Phillip C. Schlechty" when the rate of change outside of an organization is greater than the rate of change inside, the continuing existence of that organization is threatened.

American society, the external environment for US education, has been experienced dramatic shifts instruction over the past half-century. The effects on school is compounded by the fact that some of the most profound shifts have been in the core technology of schooling, more specifically, shifts in the means by which information is

stored, retrieved, transmitted, and processed. The shift requires school leaders to respond with dramatic and powerful change in the way school's go about doing their business and perhaps even a redefinition of the nature of the business they do. To date, however, the response has been slow. Most efforts to bring about improvement in school performance have met at best with only moderate success, and what success there has been has largely taken the form of turning truly terrible schools into mediocre ones. There has been less success in making mediocre school excellence in driving excellent schools to excellent even more."²⁰ Basically what Schlechty was say is that I school reform need to take place in order so education can be improved. I believe that as well school improvement is key to closing the academic achievement gap. Education are many and always evolving the wheel must be willing to come up with new innovative learning models that challenge our children to become the best that they can possibly be. We must be willing to set high expectations for academic achievement as it relates to classrooms excellence. If we set higher standards arch students will rise to no standards whether it is a core curriculum or whether we change the requirements for graduation the more rigor we have in the classroom the better students, we will produce and the education process will take place. Dr. Steve Parry and his book *Push Has Come to Shove: Getting Our Children the Education They Deserve Even If It Means Picking a Fight* states "I didn't start the fight, but I am damn sure going to finish it. I got dragged into a battle by an innocent sounding question. When Ms. Sanders asked me," why do rich keys get good schools?" I don't have a good answer."²¹

²⁰ Phillip C. Schlechty, *Shaking Up the School House* (: San Francisco Jossey Bass, 2001), 1

²¹ Steve Perry, *Push Has Come To Shove* (Philadelphia, Crown Publishers, 2011), 27

This question is still being asked today why is it that rich children get the best schools. We look at our society we see that those communities who can afford better schools will go to know limit to make sure that their children are educated properly because they have the financial support. Education is a financially driven institution though school districts and states that have the resources financially or use them to make sure that they attract the best teachers and the best administrators to carry out the educational process. At the end of the day it boils down to the teacher. Teaching to change lives seven proven ways to make sure teaching comes alive by Dr. Howard Hendricks. In the first chapter of his book he talks about the law the teacher the effective teacher always teaches from the overflow of a full life. The law of the teacher simply states is this: if you stop growing today, you stop teaching tomorrow."¹³ In other words teaching, full life perspective helps students learn to teachers own experiences.

To be a good teacher it means that the teacher never stops learning but are always open to new ideals and what experiences. One of the things that Bell Hooks talks about in her book teaching to transgressors is that all of us are sinners saved by grace and we bring our own baggage teachers as well as students to the table. And we must be cognizant of that fact

Socio-economic status, sometimes shortened to SES is a classification indicating the close relationship between person's social status and his financial standing. Social economics have to do with people's income, education, social standing and financial wealth. Our society puts a lot of emphasis on monetary gain a person is judged by how much money they make in our communities today.

And on how much education they have obtained whether they have a degree are not. Also a person's occupation determines one's ability and influence within the society.

The lower the level of education that a person has determines their income ability, the higher the level of education that a person has will also determine the ability to access social mobility.

When it comes to closing the academic achievement gap in secular and Christian education it is important to distinguish that finances plays a critical role in accessing higher education. It does not suggest that a student is not smart, but what it does suggest is that if they don't have finances to go to school to better their standing and they will always have jobs that are at low wages. The goal of social economics is always to go from one level to the next. You might be at the lower it is and of middle-class are at the height in of middle-class are heading into the rich class. But it's always about social mobility and trying to keep up with the Joneses. Schools that are in better influential areas have more access to higher education choose the poor the community the less access it has to hire educational tools.

Social economics plays a key part in educating our children if I children are coming from inner-city schools that don't have the resources to access academic achievement resources and our children are at risk. In the book who school finance a policy perspective “for more than a century, revenue per pupil for education, after adjusting for inflation has constantly increased decade after decade, but over the past fifty to sixty years, most of the new dollars have not going into the regular classroom. Instead, those dollars were used to pay for specialists in the school who provided services for non-core subjects or four extra student needs outside the regular classroom.

This allocation of new educational resources help explain why student staff ratio Decline substantially but actual class-size have not."²²

Those schools that have a good balance between teacher and student ratio are more effective than those in the city schools that have 30 to 35 children in a classroom. At the end of the day it's all about economics it's all about class is all about culture is all about money and power. The more money and power you have more influence you have this causes a great problem in our communities because poor people are left behind to fend for themselves. Social economics also affects the health of people. Studies show that people who are financially wealthier and healthier lifestyles of people who are poor. There is a direct correlation between economics and status and health if you manage your money correctly is also set you will manage your diet as well. No political science is the study of government, public policies and political procedures, systems, political behavior. An effort to close the academic achievement gap politics plays a major role. In every facet of life there is some type of political awareness that one needs. Particularly in education because it is so politically driven from the federal government, state government, and local government.

All of these entities interact with one another to try and come up with legislation that is helpful as it relates to closing the academic achievement. Political science and its essence is scientific.

One can see that political science is not about the real world is also about things that you study to a method deemed to be scientific.

Closing the academic achievement gap by using scientific methods give us a better understanding of the challenges the school districts facing.

Education is a global problem that only here in my backyard in Columbus Ohio that all across the nation and even across seas. In underserved countries some children never get an

opportunity to go to school. But in other countries is highly competitive for children to get a good education and it is an expectation that. Education is so affected by political context of public opinion.

if they have decided that they will get political politically motivated and digestive school levy it will fail. In order for levees to pass schools have to be concerned about their public relation's image. If the image of the school system is bad it is less likely that they will be able to pass levy school in the community. In his book public relations in schools Theodore J. Kowalski "how should educators view t the emergent political context for public schools? Educators increasingly need to reflect on their communication with parents and other groups about educational issues. In past decades, when there was a broader consensus about the goal of public education, it was less unnecessary to engage in such reflections. Today, educators who want to facilitate and lead local efforts to improve school must recognize the various views held by diverse constituents. This new relationship between educators and the public can be viewed in three ways." I think it's quite interesting that Kowaslski these three ways. The first is an instrumental view. Instrumental education is one policies are set by school districts and state levels that adjust to be carried out and set a standard like core curriculum. The second view is a strategic view.

This view is aimed at excellent movement in building a decision capacity within the school the development of the school site plan formulated by the teachers and administrators within that school. The third view is a communicative view.

Communication actions focus on understanding and building consensus within the school our school district. With all this in mind politics played a major role in how we see ourselves. The social political involvement reaches in every area of education.

I would like to say that all of the areas of theoretical studies are needed in closing academic achievement gap an increasing biblical knowledge, Theology shows that God is concerned about our souls, education shows that God is concerned about our minds, social economics shows that God is concerned about our status in life or well-being, and politics since that God wants us to be involved in our communities and surroundings by challenging the injustices in society. The concord community Baptist church is concern about the community in with we worship in as well as we live in. The church practical mission is to ministry to the people that live it that community from holistic perspective.

In developing a model of teaching designed to help the that in increase biblical knowledge and impact of education in general, a relevant teaching model must be employed. As a Christian, I am concerned about the continued separation of the church and state in education because the results of the separation have impacted society negatively. On the one hand secular education is plagued with the acute problems of a society without God. The ultimate manifestations of these problems are seen in the tragic school shootings we have begun to witness across the country.

On the other hand, religious education has produced students academically better prepared in the important disciplines of math, science and the humanities. The problem however is that these students have also been indoctrinated with ill relevant church doctrines that have

compromised their social skills and left them unprepared to teach in public school settings. What we are left with are great teachers capable of teaching the sciences who sound the trumpet of retreat after entering the public school education system with students many consider to be thugs.

My goal is to develop a biblically based model of education that is culturally relevant and theologically sound that develops Christian teachers who are capable of engaging those students relegated to matriculating in a failing public school system. The task however is complicated by the aforementioned separation of church and state mandated by the gatekeepers of the status quo. Thus developing an employable model demands keen insight and vision.

As one committed to both public education and Christianity, my biblical foundation model will take two distinct paths rooted in the teaching model of Jesus. First I will develop the ideal that effective education must be designed around the concept of discipleship or mentor relationships. Secondly I will consider the most impactful aspect of Jesus' teaching model which I believe was his use of parables that are life challenging existential lesson plans.

The ideal of discipleship was not unique to the teaching model of Jesus, long before Jesus came along, the Chinese ethicist Confucius taught about the power of mentor relationships. The teachings of Confucius today are the foundation of one the world's major religion's, however when examined closely, it really is more of a humanistic theory than a religious teaching. What is the origin and nature of the universe? (Cosmology)

What is the origin and nature of humanity? (humanism)

What is the primary problem that confronts humanity? (sociology)

How do we resolve the problem (Philosophy)?

Problem with the theory in general (history)

To begin with, Confucius never talked much about God the emphasis of his teachings as previously stated are humanism. Wikipedia the online resource notes:

The core of Confucianism is humanism, the belief that human beings are teachable, improvable and perfectible through personal and communal endeavor especially including self-cultivation and self-creation. Confucianism focuses on the cultivation of virtue and maintenance of ethics, the most basic of which are Ren, yi, and li. Ren is an obligation of altruism and humaneness for other individuals within a community, yi is the upholding of righteousness and the moral disposition to do good, and li is a system of norms and propriety that determines how a person should properly act within a community. Confucianism holds that one should give up one's life, if necessary, either passively or actively, for the sake of upholding the cardinal moral values of Ren and yi. Although Confucius the man may have been a believer in Chinese folk religion, Confucianism as an ideology is humanistic and non-theistic, and does not involve a belief in the supernatural or in a personal god.

When dealing with the origin and nature of humanity, simply put, Confucius felt that all people were the products of their environment and heredity. That is to say that biologically we are the product of our parent's DNA while socially we are the result of the environment where we have been nurtured. In regards to what the master teacher saw as the major problem that plagues humanity, Confucius felt that selfishness or the pursuit of self-interest was among our greatest social ills. If a person could somehow overcome their desire to pursue their self-interest, he felt that the world could ethically and socially become a better place.

How then do we resolve this dilemma of pursuing self-interest? This is where the teacher taught about the power of mentorships.

Confucius felt that people would become what they saw and experienced. In particular, he believed in 5 important social relationships that included:

Ruler to Ruled

Father to Son

Husband to Wife

Elder Brother to Younger Brother

Friend to Friend

This is exactly where the teaching of Confucius intersects with the teaching of our Lord. Jesus used the exact same model with those he called to be his disciples. As noted in the good news according to John. The Lord is quoted as saying:

"Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends." (John 15:13-15).

Jesus saw something powerful in people that could be used to transform the world. The model he employed was simple, lifestyle evangelism. If somehow he could get his disciples to become more like him, he knew it would become an effective model of teaching and kingdom building. The same holds true today, if educators committed to the Christian lifestyle and ethics can become mentors to the young people they are called to instruct, new and powerful paradigms of effective academic instruction will be created. In a system begging for creative and empowering models of instruction, the biblical model of making men/students into disciples offers hope in a hopeless situation.

For example, consider the male student gifted with athletic ability, yet abandoned at an early age by his father. He grows up in an environment where a strong dominate male figure can establish the rules of manhood. On a particular occasion, (while at practice of his particular sport) his mother arrives whom he disrespects in front of his coach and peers. The coach as role model/teacher now steps in with a corrective action consistent with that of any mentor seeking to empower his mentee. At that precise moment, the value of the relationship is realized. The mentor/teacher may have just saved a life because he knows that when a male child openly disrespects his mother/provider, there is little hope that he will obey the command of a police officer armed with a Glock handgun when he yells, “Stop in the name of the law”.

Our analysis however begs for additional points of connection. Jesus as a master teacher became such a mentor to his disciples that on an occasion they went to him with the request, “Jesus teach us to pray like you pray”. The prayer offered by Jesus that has become known as the “Lord’s Prayer” should be more properly be called the “Disciples prayer”. The petition starts with the words, “Our Father” which is precisely what these men know as disciples were seeking, a relationship with the father which was apparent in the life of Jesus. Father by definition, when fulfilling the role, is automatically a mentor. The Disciples saw that Jesus was able to do miracles because he had grown to trust so deeply in his Father that nothing was impossible to him.

This paradigm is already used to some degree in education especially as it relates to performing arts. Students in this academic discipline often times gravitate to instructors who possess the very talents they wish to develop. If employed more widely, many of the social ills including behavior problems could be solved in our public school system. Discipline alone will allow the performing art student to become a success. Discipline alone is missing in the lives of many of those matriculating in the public school system that are not performing art students.

So then what is the model we seek to develop? It is imperative if we want to develop a model of matriculation that educates and creates future leaders, that those on the front lines must establish themselves as role models/mentors. This is the power of our Lord and it is a model that begs to be utilized in a broken academic environment where students are more concerned about the football team's score than their SAT scores. Sadly, the problem with both the Confucius system and that used by Jesus simply stated is, we lack in large numbers men and women of commitment and character who will take to heart seriously the great academic commission "to go into classrooms everywhere and make students into disciples". This is part one of my biblical foundation, students must have role models just as the disciples had our Lord.

We must now turn to the lesson plan book of Jesus for further explanation of our biblical connection point. Precisely what in the teachings of Jesus made him the most effective teacher in the history of the world? The answer is short and simple, Jesus as a master teacher saw the need for his instruction to be culturally relevant which is why he employed parables as his primary teaching model.

Parables are lessons connected to culture that any student could easily comprehend. They are stories about farmers sowing seeds; lost coins and lost sheep; and yes about students that sometimes have prodigal experiences that eventually drive them to return to the environment that nurtured them during their formative years. It is likely that parables would not work today, they would come off as corny and out of touch and even gifted educators would have a hard time utilizing them with the same effectiveness as Jesus. That is not the power of what we can learn from them. What the parables teach us is that relevant education must reach into the cultural surrounding of those it seeks to instruct if it is to be effective.

For example, a gifted visionary educator must find a way to utilize the power of social media, cell phones and hip hop to convey powerful academic lesson that students could easily relate to. Lessons related to the bad grammar associated with texting could be employed in an English course. The images of African American women in the media provide a modern day parable for teaching about relationships. One writer has noted the following:

Black women became hutchie-mama, baby-making machines who always seemed to forget to marry the baby's daddy. They were always hookers alongside Asian women in movies; White women were higher class call girls.

Hip-hop built on these images in their music videos. Every video featured rappers in street gang attire; A-shirts, bandannas around their heads and loaded guns tucked in their pants.

At least half of the video time must be occupied by women in as little clothing as possible. They aren't dancing so much as grinding; skills learned in a strip club instead of Julliard.

They are responsible for teaching the youth of the world to call every Black person they see the N-word. I've heard "Wassup my N-!" in at least three countries. The young children didn't know any better. Rappers told them that it was okay

These are the culturally relevant examples that are the basis of modern day parables that educators seeking to be effective should utilize. These are the farmers sowing seeds of Jesus' generation.

They are the lost coins and lost sheep the Lord instructed us to find and bring back into the fold. The problem employing such powerful images however remains complicated for several reasons. Those already teaching in the public school system are burnt out on the demands for hip hop related curriculum because it is their daily reality. Baggy pants, broken vernacular and baby's mamas are in their classrooms every day.

Christian educators are to “Holy” to use the images related to hip hop. They dare not use the N-Word or tell their students you don’t have to be a “Bitch” because The Bible teaches us that bitter water and sweet water do not come out of the same faucet.

But what of the demands to be relevant? To date, educators have sacrificed relevancy on the altar of self-righteousness or detachment and continued to teach ineffective curriculum. However, it does not have to be so. Both Jesus and Confucius offer us a light of hope in the darkness of ill relevancy. Mentoring with lessons that are cultural parables is the answer to this dilemma. The question becomes: how do we reach youth in today’s society. In order to reach youth in today’s society. And understanding my biblical foundation Hosea 4:6 and 2 Timothy 2:15 the biblical foundation has to be rooted in a perspective from the church and its theology and its. In order to create and increase biblical knowledge we must be biblically sound and our interpretation of Scripture interpretation of the Scriptures. Not only must do the church, now must deal with it because, also active in deal with it interpretation of biblical truth.

The church will be the place we do paradigm shift since many of our students K-8 attend students by not attending Sunday’s on a regular basis. So we start the afterschool program Monday to Thursday the first 30 min. will be dedicated to increasing biblical knowledge academic instruction and physical education.

We will Provide meals for those students attending the after school program. Somehow we must begin to take in so innovatively. Merton P, Strommen in his book the *Innovative Church Seven Step To Change In Your Congregation*. The word of God never changes but since we are living in a new generation somehow you must use new technology is reaching this present age.

According to the Bible, a congregation is the body of Christ, with characteristic is both human and divine. It is my calling is to promulgate a message that has the

power to bring about profound changes in the life of people. Through human endeavors admittedly is involved is proclaiming this message, God's Spirit is the principal driving force. According to Scripture, the primary source of resistance to the work of the congregation centers in the spiritual hosts of wickedness (Angels, principalities, and powers) found in the unseen world that surrounds us, a reality which the apostle Paul refers. Yet the work of advocating Christ's kingdom remains in the hands of humans who are prone to err, and at times sin blatantly. A unique human and divine dialectic inextricably intertwined in the life and work of the congregation."²³

The church has to understand that it is the number one place within the scenes of equipping the Saints for ministry, the congregation is made up of human beings. Our biblical foundation must be totally clear so you interpret the word of God that and how to change. The devil is out trying to destroy the church the Holy Spirit is the way that we they overcome all of the devices of the devil. As long as we have humans in the church there will always be human error, somehow they will and must learn to live with our humanness by allowing the Holy Spirit to guide us in order to make an effective church that is innovative and great change to address the nation in crisis. My understanding of the church is in is the headquarters for the word of the kingdom of God. Even though many of the pastor are seminary trained they come back to the church to train those who work in the kingdom.

Where and when will the real church stand up and become what God has ordained it to be. Our churches do not like people who live in communities many others drive in from the suburbs because we don't want to live in the community because the crime drugs prostitution drugs. All kinds of social issues that lie in our urban communities. In order to run an effective afterschool program in our community we have to transform our

²³ Merton P. Strommen, *The Innovative Church, Seven Steps To Change In Your Congregation*, (Minneapolis, MO, Augsburg, 1997), 14

churches transformation is crucial in order to survive our present day dilemma.in order for us to see clearly must have effective leaders and pastors.

It is true there is no substitute for a real leadership is key in order to make positive change. The pastor must be a visionary back and see what God has called him or her to do. Understanding where they are in their social contacts and understanding their surroundings. Will help them to move the mission that God has laid in his word and the vision for the church and that community. George Barner in his book title *User Friendly Churches* gives us a portrait of an effect pastor.

A strong pastor is one who has a firm grasp of the big picture. he or she has a clear sense of vision for the church, and an understand of his personal calling in that framework. This person is in tune with the details of what is going on in the church, but is not bogged down by them. He understands how important it is for someone at the church to address all of the day-to-day activities and minute decisions that must occur for the effective ministry to happen. However, she is not likely to be the person who will find himself all of the details of every program and activity undertaken by church.”²⁴

The pastor has to get a clear vision in order that people may see where he’s going and they will follow the leadership of that particular pastor. also the pastor must have knowledge of his present circumstances and the knowledge of God working within his own life are her life. the pastor must be able to attain to the daily activity of the house of God and yet be attentive to his own personal needs as well. The church must understand that it has transformative power and it has a mission at hand. The Pastor have the ability to supervise those who are under him or her in the book *Transforming Rough Places the*

²⁴ George Banner, *User Friendly Churches*, what Christians need to know about the church’s people love to go to, (Ventura California Regal books, 1991), 143

Ministry of supervision. Kenneth Polley talks about the power of transformation as a supervisor and seen people change.

Traditionally, supervision has been viewed as overseeing; one person who is skilled, knowledgeable, and experience in a particular occupation or responsibility superintends (matches, guides) the work of another. Job oversight may be based on the belief that this is the only way the work will get done, or that it will be done more effectively or, perhaps that it will be done better qualified. There is one view of supervision which insists that people must be kept under constant supervision; there is another view which holds that supervision is a temporary means of helping people achieve the ability to supervise themselves.”²⁵

Having a biblical foundation is crucial in order for the church to be transformed. The pastor must have a heart for those who worked under him her he must be willing to train the and supervise them to get the maximum potential. His ultimate goal is to train those under him to the point where they did not need his services are able to stand on their own Two feet. In my biblical foundation I wanted to spend some time here realizing that Hosea has to deal with all of his personal issues as and deal with people of Israel as well my point being is the pastor must deal with his flock in the same time maintain this family as well.

Report in his book talks about everybody is driven by something that pastor has to be driven by love Jesus Christ Everyone’s life is driven by something. Most dictionaries define the verb drive as to guide, to control, or to direct, whatever you are driving a car, a male, or a golf ball, you are guiding, controlling, and directing it at the moment. which is driven forced in life. ?”²⁶

²⁵ Kenneth Polley, *Transforming the rough places, the ministry of supervision*, (Franklin Tennessee, Providence House publishers, 2001), 3

²⁶ Rick Warren, *The Purpose Driven Life*, (Grand Rapids Michigan, Zondervan),

If we are good pastor hopefully we are driven by the biblical and protection of the text correctly. The challenge in Hosea 4:6 and Second Timothy 2:15 the priest did not interpret the word matter-of fact the word was not being preached correctly. And Paul admonishes Timothy because they are false teachers within the church and he wants him to be able to interpret the word of God and rightly divide in truth. Not misleading. Daniel Patte something really good book when he begins to talk about ethics of biblical interpretation. Parts insert that we must assume responsibility for our interpretation of the biblical text.

My suggestion in the introduction, that are present exegetical practices as male European Americans are ethically problematic, may have been a suspect, surprising for many of my colleagues. For us there has been no serious ethical problem with our current exegetical practices. Thus, for those still holding this view, this book might seem to be a fanciful quest for a solution to a nonexistent problem.

But this problem doesn't exist. It can be perceived, however, only if our concept of ethics in critical exegesis is transformed. In this chapter I explained first how my paradigm shift regarding this issue of her and how I progressively discovered that my critical work negatively affected people with other perspectives. I had to assume responsibility for this. As the reality of this ethical problem appears, questions of its nature and source arose. Finally, I concluded that affirming the legitimacy of a multiplicity of very interpretations seem to be the only possible solution to this problem."²⁷

It is crucial that church realized that it is responsible rightly dividing the word. Many challenges are in the church today because the preachers are rightly dividing the word to truthfully this has called me to leave the church because they have been misled. Dr. Pratt suggests that we must stop looking at the Bible to an American euro perspective when we interpret. We must be open to reinterpretation of the Holy Spirit despite our multi-cultural differences. We must interpret the text correctly; it is crucially important that we interpret

²⁷Daniel Pratt, *Ethics Of Biblical Interpretation, A Reevaluation*, (Louisville Kentucky, Westminster John Knox), 17

the word of God correctly so that we do not lead anyone down the wrong path to damnation.

Walter Brueggeman again gives us the importance of inscribing the text sermons and prayers of Walter. Here Brueggeman points out the importance of biblical interpretation as it relates to biblical foundations within the context of my project.

Let me begin by considering Forbes dirigible confrontations that might unscrew preaching as true speaking to power in these classic text the hero, the one with whom we see in the narrative is the preacher, the one who has been often rise by call to other truth that lies outside the horizon those addressed. His preaching a step to assure by and alternative and to jar by expose. It compels and impales action in a new direction. It's is hard work and no wonder.²⁸

Dr. Walter Buchman talks about the preacher must be willing to confront powers within the context of our community and our larger society. Says that we must be willing to promote whatever use it just as in any aspect of our community. He talks about four examples of speaking truth to power. He talks about Moses and his confrontation Pharaoh, also talks about Nathan confronting David is related that she speaking truth to power. Fairly talks about Elijah and Ahad story of Naboth's vineyard. Daniel and Nebuchadnezzar the preacher was always be willing to tell the truth and always have the right interpretation of the Bible would stand on principles. There is no greater power than the power of God's word. By increasing biblical knowledge middle school students will be able to put the word in my heart so they might not sin against the Lord. So our biblical interpretation must be on target to make change within the community in which he resides. Somehow we cannot be afraid of the repercussions of speaking the truth when

²⁸ Walter Brueggeman, *Inscribing the texts, sermons and prayers of Walter Brueggeman*, (Minneapolis, Fortress press 2011), 5

the truth is not popular. Inscribing the text looks at biblical interpretation of God's word in light of my theological understanding as it relates to the word of God. To know that God is working through his Word in our community word of God is transformation. Again we look at the theology of James Cone inserts that God is always on the side of those who are oppressed. The reason the reason that we are doing this project on increasing biblical knowledge is because our kids need safe place to learn in are churches because the community in which the church is located underdeveloped and underserved. James Cone talks about the source in the normal black theology.

Though I have allowed already to some of the factors which shape the perspective of black theology, it is necessary to say a word about what are often designated as the source and norm in the systematic theology." Sources are the formative factors" that determine the character of a given theology. The norm is the Criterion to which the source.... Must be subjected that is, the source are the relevant dates for the theological task, whereas the norm determines how the data will be used. It is often the case that different theology shares the same source, and it is the theological norm which evaluates one particular source or sources to a predominant role.

Karl Barth and Paul Tillich provide useful examples. Both argue the biblical and cultural are in port data for theology but an explanation of their work shows that culture plays a much larger role in Tillich's theology, whereas the Bible is crucial for our four bars Scripture is the witness to the word of God and thus is indispensable to doing theology. Tillich, on the other hand agrees that the Bible is important, but holds that the task of making the Gospel relevant to contemporary mine is equally important. If& Barth at least in the latter years would not deny that Tillich's concern for revelation is legitimate concern."²⁹

Particularly as it relates to James Cone in this masterpiece on a black theology of liberation. It's a masterpiece just like the word of God it is very relevant to our times. He compares to theology believes of Barth and Tillich. Barth to emphasize liberal theology of the holy Scriptures. Paul Tillich also want to emphasize that the holy Scriptures have

²⁹ James H. Cone, *A Black Theology of Liberation*, Twentieth Anniversary Edition, (Maryknoll), New York, 1994) ,21

to been relevant to the context and times. There must be a relevant theology that answers the call to our social issues and bridges the gap between the sacred and the secular in order that we may have a crystal-clear understanding of the word of God. Our theology must move us to the point where it gives us a social gospel.

Our theology must subscribe to the mission God has called us to bear that mission is found in Matthew 28 chapter.

And Jesus came and spake unto them saying, all power is given unto me in heaven and earth go ye therefore and teach all nations baptizing them in the name of the father and of the son and of the Holy Ghost teaching them to observe all things whatsoever I have been commented you; and, lo, I am with you always even unto the end of the world.”³⁰

This is the mission of the church is to reach lost souls for sake of the kingdom. At any means necessary somehow they must be willing to reach out to let people know that Jesus Christ is their personal Lord and Savior. The mission is to educate middle grade students to affect the lives and increased academic and an increase in biblical knowledge. With the understanding that this introduction gives them an opportunity to have a personal relationship with Jesus Christ. There are community understanding of educating African-American children was passed in and of itself. Since our population within a community is mostly African-American target group of middle school students are African-Americans. This is the target of my research project to create a new paradigm shift that will give the biblical college. By creating a vibrant afterschool program with the mission of the sound theology with the knowledge of church and history. It will enlarge our borders for the kingdom of God. In his book *Understanding and educating African-American children from excuses to excellent*.

³⁰ Ibid

The biggest problem in public schools today is with those students who come to the school lacking that this plant and the values that those who have helped so much as an. Probably the largest segment of group that is not effectively educating is true all grown up poor, especially black poor. And in spite of all of them efforts and educate them, the black poor remain at the bottom of the educational and economic ladder. If public schools deserve criticism, it is for what they have done or failed to do with the black poor which will be the focus of this effort.”³¹

the mission of my research project is to educate African-American children will have an opportunity because of lack of community. *Dr. Sir Walter Mack states in his book destined for promotion recognizes God's plan to move higher.*

One of the realities about being promoted to any meaningful place in life is that promotion will be a process by a sun-dried list of events that we must go through to get to the promotion. Many of us desire promotion in our lives, but the truth of the matter is we do not desire to go through anything to get it them. When we understand that it means to go through some things, we will better understand the principle of sanctification.

Justification is being put in right relationship with Christ. Glorification is our ability to reign with Christ. But the sanctification addresses the way we walk with Christ. In other words, sanctification is the bridge between justification and glorification. This is true because after I get into a right relationship with him, the process of sanctification that I go through will enable me one day to reign eternally with.”³²

By the time we finished our biblical foundations and increasing biblical knowledge students. It is our hope that they be destined for promotion by creasing their Biblical knowledge it will put them on the right track. The process of sanctification will set them apart as they go through life it is my prayer that this afterschool programs more of a connector or Bridge over troubled Waters to the gospel of Jesus Christ.

³¹ William L. Jenkins, *Understanding and educating African-American children*, (St. Louis Missouri, William Jenkins enterprises, 2004), 5

³² Dr. Sir Walter L. Mack Jr., : *Destined for Promotion, recognizing God's plan to move higher*(Tulsa Oklahoma, Harrison house 2002), 131

CHAPTER THREE

HISTORICAL FOUNDATIONS

The historical concept of afterschool programs must first be viewed from the perspective when we only had a single classroom were from K to 12. Looking at a positive afterschool program in historical context. We must remember that when the new colonists settled in America they settled for religious purposes. We lived in that time where education has changed and has become a commodity. Many African-American male and female students in can't afford to pay for a college education.

History is the study of yesterday and the lessons gleamed from specific events. History has taught us lessons from such schoolmasters as Adolph Hitler from whom we learned that power unchecked has the potential to affect the entire world. Martin L King Jr. taught us that nonviolent resistance could transform nations and September 11th 2000 taught America as a nation that we have a new enemy called terrorism that we must now fight. History without doubt has a secure place in academia. This research project is intended to give a new paradigm shift in how we increase biblical knowledge within our middle school students at the Concorde community Baptist Church

This paper will briefly look at the history of education reform and the influence of religion and religious leaders. I will begin with a consideration of two important writings by the great church reformer Martin Luther. I will then briefly look at history and rise of

catholic schools and their influence in shaping education in this country. I will end the paper with some thoughts on the current charter school movement.

Martin Luther the man is often times seen as the greatest figure in challenging the church fathers regarding the doctrine of the institution started by Jesus. His letter attached to the chapel at Wittenberg attacked many of the teachings of the Catholic Church. Infant baptism; the essence of Holy Communion and access to God were among the issues he sought to reform. Luther however was more than a church reformer; he was a reformer of society so naturally he dealt with the role of education in a progressive society.

Dr. Riemer Faber professor of Classics at the University of Waterloo, Ontario, Canada noted in a paper titled, *Martin Luther On Reformed Education* the following:

One of Martin Luther's first acts as a reformer was to propose that monasteries be turned into schools, while one of his last was to establish a school in Eisleben, where he died in 1546. Not only Luther, but also Melanchthon, Zwingli, Bucer, Bullinger and Calvin actively promoted reformed education in their writings and works. Accordingly, it is no exaggeration to state that as a result of the Reformation public education was much altered by the end of the sixteenth century.¹

Some of the greatest lessons of history are learned in reflection. For example, many people consider Martin L King Jr. as only a leader of the civil right movement in America. In reflection, King never saw himself as a civil right leader but rather a leader and reformer of all humanity and specifically our nation.

In his final years, Dr. King wrote many speeches and sermons about the Vietnam War and the evils of war in general.

¹ Faber, Riemer, "Martin Luther on Reformed Education" *Martin Luther on Reformed Education* (2013) (http://www.spindleworks.com/library/rfaber/luther_edu.htm#N_1_)

Luther like King realized that when religion is effective it transforms institutions outside of the church. Luther saw a major role for religion and the church in regards to education.

The development of reformed education neither began nor ended with the first generation of reformers. Well before Luther and his contemporaries wrote about the necessity of reformed education, Christian humanists were publishing tracts promoting educational improvement. In fact, one of the hallmarks of the Renaissance movement that was reaching northern Europe was the rebirth of learning. The reformers not only read the writings of the humanists, but as graduates of universities they had witnessed the debates about the various principles and methods of learning. As a consequence, they were forced to consider the proper function of education in the life of the believer. While the strengths and weaknesses of the reformers' contribution to Christian education continue to be discussed, it is clear that the sixteenth century witnessed what is perhaps the most concerted effort to reform education according to norms of Scripture

Luther saw that a major need in society was the reformation of then a public education system that by in large was an elitist institution. That is to say that education was primarily seen as something for the elite of society and was disconnected from the church. The disconnection from the church itself served as the major reason many people rejected education and believed it to be unnecessary. In seeking to connect the secular with the sacred, Luther sought to bridge the gap or repair the breach that was missing in his contemporary educational system. In addressing this issue, the great reformer pinned two major treaties on the subject. In reviewing the Remier paper he argues: "In his letter

To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools" (1524).²

The letter was written in response to the decline of the church-run schools, as well as to the anti-educational sentiments that arose in Wittenberg and elsewhere. One of the premises underlying the arguments in the letter is the doctrine concerning the duties of the temporal government to ensure decency and good order in society; for this reason, the letter was addressed not to parents but civic leaders. More than the parents, the councilmen possessed the political and financial resources to erect the schools, and impressing upon them the moral duty to promote the kingdom of God strengthened Luther's cause. Luther therefore reminds the councilors that by their authority from God they must promote a godly society, and he seeks to convince them that proper education would benefit the state as well as the church.

In addressing the movers and shakers of his society, Martin Luther was arguing that society was better with educated people and more specifically people educated by church run institutions. Remarkably it appears that Luther was being prophetic in his analysis. Contemporary studies have shown that church run schools tend to produce academically better prepared students who have a greater tendency to study important subjects such as science and math.

A recent study concluded:

On the surface, private schools seem to be better equipped to produce higher student performance. According to data from the U.S. Department of Education, private schools tend to have smaller class sizes, greater numbers of teachers reporting a high level of job satisfaction and influence over school practices, more

²Ibid

demanding graduation requirements, and more students who move on to complete a bachelor's degree. (2002).³

In a widely cited report from more than two decades ago, Coleman, Kilgore, and Hoffer (1981) conclude that Catholic schools raise student achievement by one grade level, even after accounting for differences in family background. The authors also found that the effect was even greater for poor and minority students, although the results from the study have been challenged by several further analyses of the same data.

The question becomes do social economic factors have a greater influence than private school education? Research tends to support the notion that private schools are not always better academically but create a social environment that is better equipped to facilitate learning. When a parent has the responsibility of paying tuition versus small fees for activities, the type of person able to afford such privileges has a greater opportunity for success. It is highly likely that their parents have attended college and are in white collar professions. This in turn filters down to the student/children who see themselves going to college after completing high school. Martin Luther was one of the great reformers as we see in the church. But in my biblical foundations I give the biblical scripture Hosea chapter 4 versus 6. "My people are destroyed for lack of knowledge; Because thou, has rejected knowledge, I will reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."⁴

Hosea begins prophesying at the end of the period of material prosperity of the King of Jeroboam. God orders Jeroboam to marry a wife name was Gomar God wants to exemplify show Israel that they have forsaken him for another lover. This historical concept leads me to believe that our educational society has forsaken God for another lover. And what I mean by this is that we were a country founded on biblical principles when we arrived in America in 1600s this country uses the Bible as the number one source for its literature and knowledge. Over time we have gotten away from the Bible in

³ Ibid

⁴ Hebrew Greek key study Bible, King James version, Strong *dictionary concordance lexicon footnote*. In (Chattanooga, TN, AMG Publishers), 1099

its biblical precepts and teaching our children that the Bible is important. So this project's goal is to increase biblical knowledge by using the Bible as the number one source of using biblical stories from the old and New Testament. Hosea is simply saying that we are destroyed because we don't have knowledge of our Creator God. He is suggesting to us that they God has literally rejected us because we have not His word in. In a society that is built on racism and sexism in all kind of discriminations. We must be careful as to examine the biblical context in which this text emerges from its biblical perspective and historical perspective.

In his book Dr. David M Whitford. *The Cures of Ham in early Modern Era* the Bible in the justification of slavery. Shows the many races political people that were in our societies in the 1960s) rights act.

On the morning of 10 June 1964 Sen. Robert C Byrd a former Member of the West Virginia Ku Klux Klan, was concluding a fork team power and 13 min. monologue on the floor of the United States Senate. His speech was a part of the two-week long filibuster of the United States civil rights act. It was, and remains, along with speech and the longest filibuster in the history of the Senate. Byrd has spoken all night as the morning broke he turned to theology and the Bible. He was annoying that ministers from across the country Hatfield his mailbox and jammed his phone lines in an attempt to exhort pressure up on him to support the act.⁵

This is less than half a century has passed and the many political issues that are still rising artist Oracle context. As it relates to education and educating our children we must always be conscious of the fact that there aren't systematic systems have been designed to keep us from reaching our education efforts and sleep recent inception. This is an oxymoron how the use of Bible that has been used to endorse slavery in the 1600s. And now use it to increase biblical knowledge for millennial technology middle school student. My historical understanding of what God was trying to get Hosea to understand was in spite of what was going on with your contacts God would still be true to his principles and his word. The question that arises in the six chapter on CM is that the people are spiritually bankrupt they are practicing by jury they forgotten God and that he

⁵ David M. Whitford, *The Course of Ham in The Early Modern Ear, The Bible and the Justification for Slavery*. (Burlington, VT.,2009), 1

brought them out of the land of Egypt out of slavery. one must be rooted in his own biblical belief not be persuaded by what is happening within one's environment. In the context in which we are in Hosea must have felt like a fool because society was saying to him that he should get rid of Gomer because of her unfaithfulness and to adultery. Somehow I believe that this is understanding of God and forgiveness was more than one could comprehend. Then at some point he had to come to the realization that all of his learning of the Torah and understanding the heart of God as it relates to forgiveness. He reflected on his general beliefs in God to honesty and. When we consider the Scriptures we must remember that the Scriptures are sufficient as it relates to our struggles, and Scriptures are the source of truth and the Scriptures are the final authority on social and moral justice issues somehow we must always be reminded that the Holy Spirit is the operator of so. In his book *Baptist Beliefs*, he. E.Y Mullins Suggest that the Holy Spirit is in control. The New Testament reveals to us that the doctrine of the Holy Spirit in complete form. The spirit work is a most essential and vital part of the religion of Christ. In the Old Testament the Holy Spirit wrought up on the heart of man in meaningful ways the spirit was present in creation, bringing the presence of hospitals out of primal chaos. The spirit was present in the prophets and the leaders of Israel, and in many other ways his power was manifest. Not, however, until we come to the New Testament do you find will development doctrine of holy spirit the third person of the Trinity.⁶

Hosea only had access to the tool were the Holy Spirit had not fully followed up the prophets of the Old Testament. But God's word is still strong enough and sufficient enough to change the heart of man even the prophet Hosea. Somehow God convinces Hosea that his love is undying just as he continues to take Gomer back with an undying love God continues to do the same for his people Israel. God has given us the Holy Spirit in this new dispensation of grace.

There must be a new Reformation to raise the question within our society today how do we combine biblical knowledge within educational system that is falling apart and very unsuccessful as relates to educating our children. We know that Martin Luther was born in 1483 in is the Eisleben, Germany his father was a peasant Martin Luther

⁶ E. Y Mullins, *Baptist Beliefs*, (Valley Forge, PA Judson Press, 1991), 36

King, very humble family. Some would say that Martin had periods of depression and anxiety as the man up.

The great discovery probably came in 1515, when you do begin lecturing on the epistle to the Romans. He later declared that it was in the first chapter of the epistle that he found the solution to his difficulties. That solution did not come easily. It was not simply a matter of opening the Bible one day and reading back "the just shall live by faith." as he tells the story, the great discovery followed a long struggle and bitter anguish, for Romans 117 begins by declaring that, in the Gospel, "the righteousness of God is revealed." According to the text, the Gospel is the Revelation of the righteousness that the just of God. But it was previously the just this of God the Lutherans found unbearable. How could such a message be Gospel, for Luther, good news would have been big God is not just, meaning that God does not judge sinners. But, in Romans 1:17. Moods and the justice of God are in dispute a blue link. "Luther hated the very phrase the justice of God, "and spent day and night seeking to understand the relationship between the two parts of that single verse, which, after declaring that in the Gospels "the just of God is revealed," of forms that "the righteous shall live by faith."⁷

At this point Martin Luther's life, he was convinced that God had a purpose for his life. God is working in the midst of them. Martin Luther is convinced that he must go for regardless of what the consequences are in his life. Somehow José believes the same thing is working in his life that regardless of how it looks. God has commanded them to go on is relate this to our contacts in the society in which we live in tickly on the east side of Columbus Ohio. There so many social deals unemployment low education, drug abuse, violence, theft, and yet God expects us to go.

My biblical foundations from a historical point as we have looked at it from the Old Testament it speaks volumes to what is taking place within the context of our society today. There's been a great falling away from the church the church has lost its power in

⁷ Justo L. Gonzalez, *The story of Christianity, The Reformation to The Present Day*, (New York, NY., 2010), 25

regards of being the focal point within the African-American community. We must continue to fight for the rights of our community. The church must stand as a beacon light in a dark world academically socially, to propel and strengthen the bonds of the essentials of education that all children should be able to learn and read and write and do math. My historical concept of my old favorite edition as a Baptist it originates in savanna Georgia. The first covenant Baptist Church was erected in savanna Georgia in 1794.

From necessity starting point, let us celebrate that his beginnings in Georgia. The first covenant Baptist Church, savanna Georgia, perhaps the oldest black Baptist church in America was organized January 20, 1788, by Andrew Brian along with a few slaves to whom he had preached the gospel. Brian was the slave of Jonathan Bryan, Esq., who indulged him to preach on his plantation. after a short while, Jonathan Bryan committed Andrew Bryant along with a few other black Baptist to erect a rare building on his man Yamacraw in the suburbs of Savanna. this was designated as a house of worship for the little congregation inspired by Andrew Bryan.”⁸

Here lies the perpetual education of the African-American slave was the master who gave permission for the slave to have church and sanctioned him to read the Bible and to preach the Gospel good news. So it is that the church remains the historical foundation for education within the context of the black church. This has been the way in which African Americans were able to increase the biblical knowledge even in times of slavery and Jim Crow and segregation. The Bible played an important role this is what Leroy Fitts says in his book the History of the black Baptists. As an African Americans always celebrate the tradition of our own biblical beliefs. In my opinion this is the first African-American church plant in history. This is the same concept we use the American Baptist Church planning which I was a church planter to enlarge the kingdom of God. In

⁸ Leroy Fitts, A History Of Black Baptists:(Nashville, TN: Broadman Press, 1985), 33

the year 2000 I became a church planter for the American Baptist churches of America the director was Michael Cox. I plan to church, or community Baptist Church in Columbus Isle funded by the American Baptist. This was the goal of the American Baptist churches of America. Church planting in the African-American community is a very important book as it relates to the history of church planting.

That's what this book is about overcoming the odds. The ABC has a national goal of starting 1010 new churches of all kinds by the year 2010. (it does not, however, have a strategy for reaching or starting a specific number of black churches.) since becoming the director of the new church plant in the ABC national ministries vision, Michael Cox has helped develop each of the 34 ABC regions promoting grassroots strategies that project start target to reach people groups. The regions are beginning to act on the strategy this act will become the basis for the national ABC activity and church planting.⁹

In keeping with tradition of the history of the church as it relates to a historical foundation. After the Emancipation Proclamation African-American church emerges out of slavery to become the church that we know today. So in its essence we African-Americans were nothing more than church planters because we had buildings and resources and we have to depend on the master slave masters that is to help us start churches. Again so the church becomes the primary place of education for the African-American slave who has been freely emancipated I asked. So it is with this hope that we have forged out of our permanent place for the African-American experience and contacts of historical foundation for people of God In his book *Stronger Broken Places* Claiming a life of for this in God this book is about being made whole being. Dr. Charles Booth is talk about the power of God change our circumstances and spite of our

⁹ Michael J. Cox, Joe Samuel Ratliff, *Church Planting in the African-American church*, (Valley Forge, PA, 2002), 9

conditions in our fire. The biblical foundation for this powerful message for Dr. who is found in Judges 11: 1-7

Now Jephthah the Gileadite was might warrior. his father who was Gilead; his mother was a prostitute. Gilrad's wife also bore him a son, they drove Jephthah away. You're not going gets inherited in my family they said, because you are the son of another woman. So Jephthah fled from his brothers and settled of tob, where a group of adventurers gathered around him and follow him. Sometime later, when the Amorites made war on Israel, the elder of Gilead went to get Jephthah from the land of tob come, they said we are committed, so we can fight the Amorites. Jephthah said to them didn't you hate me and drive me from my father's house ?why do you come to me when you are in trouble."¹⁰

Dr. Charles Booth was inferring was inferring that it was a bad situation and that

the church has always had the sustaining ability to turn a bad situation into a blessing with the help of the Lord. He starts the seminal by saying

I want a priest today about making the best out of a bad situation. In Charles begins a tale of two cities, there was this opening line that is quite memorable: it was the best of times and it was the worst of times when I think about those words written over 100 years ago, I think they are most appropriate for the time in which we are living now dawning years of 21st-century.

In many ways, these are the best of times. They are the best of times in terms of technology and achievement.¹¹

This sermon is built on the fact that God can change your situation in spite of your circumstance at any particular time in history. It gives us a new home that the church has changed and has weathered the storm of time. The Lord has transformed us by his grace and mercy be a church built on biblical principles and to teach all people the same.

So again in this portion of my historical foundation we researched second

Timothy 2:15

Study to show thyself of approved unto God a work man need not to be ashamed, rightly dividing the word."

¹⁰ The guideposts, *The Bible, The King James version, The new international version, The living Bible, The revised standard version, comparing for popular translations in parallel columns*, (guideposts Carmel, New York., 1984), 650

¹¹ Charles Booth, Dr., *Stronger in my Broken Places*, claimed a life of fullness in God, (Chicago, IL: MMGI 2014), 1

In this chapters 2 Timothy 2:15 Paul is addressing the personality of Timothy to encourage him to study show how dedicated he is to work as a ministry. Learning is the tool for correction, who was always be ready for reconciliation is also always be ready for correction and life of the church. Education and academic achievement is and must be a focal point in our churches and our afterschool programs in order to give our children, a surviving opportunity in this world. This Pauline thought emerges out of a Puritan perspective that we must use the Bible to educate our children. And to train them in way that they should go and when they are old they shall not depart in a recent layout halfway to become better citizens within the society's name and you have been. In her book the book professional development transformative learning. A new perspective for teachers and adults. Patricia Cranton is basically saying that we all must learn the group process'.

Educators are learners. In this book, I described educator's growth and development is a process of learning more autonomous independent, of engaging in critical reflection and of perspectives on practices.”¹²

To us her book really discusses the importance of engaging in critical reflection and on the practices of education. The teacher is never too old to learn a new trick. We must always keep our minds open from learning a new engagement and the reflection.

Paul wants to make sure that the people intend to understand what Timothy is teaching and reading he wants to make sure they hear the true hear bible is instructions because the seriousness of the gospel of Jesus Christ. Paul was to make sure that Timothy understands that winning solutions crucial and instructing in teaching the people of God.

¹² Lbib

Pause so emphatic: about study to show thyself approved that he walks with him step-by-step and encourages them to be steadfast in his word and his ministry. this is what the biblical illustrator say yes

Study this of myself approve the word which he uses is one words scarcely occurs in the New Testament except the writings of St. Paul. And a corresponding substantive is also more common in his epistle. Elsewhere. It indicates that ceaseless, exception seriousness, earnest zeal, which one of his chief characteristics ¹³

The importance of studying is illustrated in the Scriptures Paul's encouraging tendency to be diligent in this study know the word that God wants to show him and prove them for the work that has been said of his hands. Basically Paul was saying don't be ashamed of the gospel of Jesus Christ is our salvation. How do we move forth in 21st century and created a paradigm shift again I state the fact that many of our children not attending Sunday's and as a result of that, they are biblically illiterate when it comes to understanding the word of God are the moral principles that emerged out of the Bible? This is why we must institute an afterschool program that will be warm and inviting to those with grade students look for something to stimulate the mind them and give them a sense of being as relates to the Bible and academic achievement.

This is the historical foundation I have tried to give an overview on the inside of my increasing biblical knowledge middle grade students at the Concorde community Baptist Church. I have looked at it from a historical perspective. Dealing with the reformation of the church looking at Martin Luther's reformation. The inception of the church and education, they are tied in hand in hand. And the African-American journey as it relates to slavery as it relates to planting churches within the African-American

¹³ Joseph S. Exell, *The Biblical Illustrator*, (Grand Rapids Baker Book House.,2000). 182

community. Looking at all of the social racial institutions that affect African-American male to male student's. Looking at the academic achievement gap as it relates to different multicultural groups. And giving biblical foundations from a historical perspective that undergird my work. So that my foundations of biblically based even the history of education happy as he emerges from the church. Even with all of these things in place we must not forget a theological understanding of the Scriptures that support my historical foundations. My theological foundation still rooted in the James: black theology with racial. Hosea 6 deal suggests that the people are oppressed because they lack the knowledge of God is in his creative power. They have literally forgotten the word of God, and as a result of that they are suffering their children are suffering the priest are neglecting their duties to bring the word for flu but it will change the environment in which people live in. The preacher is the least is the one that stands in the gate and declares beyond adulterated fruit of the word of God. In the today's society many of our preachers have sold out in order to be politically correct. But God does not call us the preacher to politically correct he calls us to be biblically correct. Hosea is challenged because the people are not understanding the revelation of the word of God and in return they are suffering. It is our theology that shapes us into the beings that we are when we interpret Scripture interpreted correctly based upon our context. That's good she becomes the sense of our being based upon our environment. And all that is in our environment shapes us to the belief system which we hold true.

Christian theology is the theology of liberation. It is the rational study of the being of God in the world in light of the external situations of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ. This means that its sole reason for existence is to put in order of God's activity in the world, so that the community of the oppressed will recognize that there in her trust for liberation is not only consistent with the Gospel but it is the gospel of

Jesus Christ. There can be no Christian theology which is not identified unreservedly with those who are humiliated and abused. In fact, theology ceases to be a theology of the gospel when it fails to arise out of the community of the press. It is possible to speak of God of Israel White's history, who is the God who reveals himself in Jesus Christ, without recognizing that he is the God of and for those who labor and are heavy laden.

The perspective and direction of the study are already made clear. The reader is entitled to know at the outset defined as important. This definition an assumption which is based are to be tested by the working out of theology which can be in be just according to the consistency with a community that views the unlimited. We begin now by exploring some preliminary considerations in our definition

The definition of theology as of this plan seeks to analyze the nature of the Christian faith like you press arise chiefly from the biblical tradition itself. (1) though it may not be entirely clear why God elected Israel to be his people, one point is evident: the elect is inspired from the events of the Exodus¹⁴ You have seen what I did to the Egyptians, and how I bore you on Eagles wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you will be my own possession among all the peoples (Exodus 19:4 – 5a)¹⁵

James Cone does a wonderful job of lifting the is liberation theology, he identifies Israel as the chosen elect people. That God himself would choose over all other nations to bless them and keep them as long as they handle the statues of God in total respect. Dr. James Cone theology emerges in the 70s but it is still very active with in our present day society today. It seeks to elevate those who have been downtrodden to systematic racism in abject poverty. To be the voice that lifts up out of the gutter of shame.

We are under the belief that the church is mechanism which can be used to change the society in which we live in. Dr. James Cone recognizes the fact that God is always on the side of the oppressed. With that in mind we must look at a new way of thinking that if God is always on the side of your press what does God do for the ones who are oppressing the oppressed.

¹⁴ James H. Cone, *A Black theology of Liberation*, (Philadelphia, New York J, B, Lippincott Company., 1970.), 18

¹⁵ lb1b

God can work through those who don't think that they are doing wrong by oppressing other people. In light of the old statement that God is on the side of the Hebrews what about the side of the Egyptians. I raised the question for this very fact that God can use both the oppressed and the oppressor to bring about change within our community. The church is the place where transformation happens. The church is a place where God meets his people and God's people and him. The African-American church has withstood many types of oppression. From slavery to lynching's, Jim Crow, desegregation, poverty, police brutality, mass incarceration, lack of access to education, but yet God has sustained us in light of all these violations of the human soul.

We know that the church has been the backbone of the African-American community. It is the vehicle that has transported us all away from slavery to the present day millenniums. In times like these it is suggested that the church has lost its relevancy it is no longer effective. Somehow I disagree with the fact that church is not relevant. The church is still relevant many of our children are receiving financial scholarship assistance for many of our African-American churches within our communities. Our churches are still feeding the homeless, visiting prisons, afterschool programs, summer programs, teaching kids how to read and write, the church is still paragon and still is the focal point within the African-American community. We misused church as a tool to increase biblical knowledge for many of our middle school students and elementary students. The historical perspective of church life must be studied in the eyes of one's own context as relates to their own individual church. In the book *Studying Congregations*, a new Hamburg, Nancy T. Ammerman looks at the life of the congregation from small churches to pick churches.

Finally, a congregation's culture is shaped by its own history. We will return to this in more detail below, but it is important to remember that the culture we see today is but a chapter in a much longer story that has both a past and a future I dimension.

Each congregation is, then a unique culture but it is a culture constructed out of many different kinds of material. And it is never static. Each time a new person joins, each time a new pastor or priest or rabbi arrives, each time something changes in the neighborhood, and each time the members themselves change (have a child, grow older, lose their job, and the like), the life experience which the congregations culture is made have been altered. A congregation exist in the tension between long entrenched patterns and new contingencies. In fact, there is often activity negotiations going on over what sort of place a congregation will be. In some places the weight of history and continues in much stronger then in others. Where people's lives seemingly changed less and there is little movement in and out of the congregation, the culture seems to remain unchanged. But in no place does the existing culture strive on chains forever (we promise!). A congregational culture is constructed out of all the materials we have been discussing theology and denominational traditions, expectations from the larger culture, patterns of social class and ethnicity, and the like. All these things are carried into the congregation by its members and leaders. When. Ever any of these elements change, the congregation will and principally change as well.¹⁶

The power of the congregation is that it is forever changing based on so many factors within the life of the church. So it is with that in mind that we consider all of the things that the church has the power to change within the community it is called to. Every time there is a change in the church that particular church changes as well. This book understanding studying Congregational change has helped me to better understand that mentions of our church in the changes that take place in the life of the church. As a pastor does help me understand everything that happens in the life of the Concorde Baptist Church affects our culture present purpose and ministry that's why the church is a living organism fits all exchange.

¹⁶ Nancy T. Ammerman, Jackson W. Carroll, Carla S. Dudley, and William McKinley, *Studying Congregations a New Handbook*. (Nashville, TN: Abingdon Press, 1998), 82

The reason behind focusing on the church because the church is the mechanism in which we change the community. The Bible says of the last days of it will be a great falling away from the church. For many people the church is not a place of worship. When growing up our family spent the whole day at church. We went to Sunday school we had morning worship and then we came back for the evening worship. My family was rooting around in the church during the week many of my family members with my parents attended church who Wednesday Bible study and Friday night worship service. Today many of our churches are dying at a fast rate. We are trying to discover why people don't want to, church. In their book Tom and Joani Schultz talk about the title "why nobody to go to church anymore" we must find a reason to give hope to a dying community so they will start attending church again.

Christianity itself is in crisis. It seems the accident to me that so many Christians now embrace materialism self-help rather than ascetic self-denial or the most Catholics, even regular churchgoers have turned out the hierarchy in embarrassment and disgust. Given this crisis it is no surprise that fast-growing segment of belief among the young is atheism, which has leapt in popularity in the new millennium. nor is it a shot that so many have turned away from organized Christianity and towards spirituality, co-opting or adopting the practice of meditation or yoga, or wondering as lapsed Catholics in inquisitive spiritual desert. The first for God is still there. How could it not be, when the profoundest human questions why do the universe exist rather than nothing? How did humanity, how did humanity, how did humanity come to be on this remote blue speck of a planet? What happens to us after death?"¹⁷

Christianity is in a crisis even in my own community people can see that my members only attend church twice or three times a week at most. The church has multicultural factors that must be included as one of the reasons for the decline within the

¹⁷ Thom, Joani, Schultz, Why Nobody Wants to go to Church Anymore, And how 4 acts of love will make your church irresistible, (Loveland, CO: Group.2013), 14

church. When watching Joel Osteens has a membership of 20 to 30,000 people would think that the church is growing by leaps and bounds the churches declining attendance and in popularity.

the historical foundations of where the church is as it relates within our communities is very important to understand how we go forward. So many issues taking place within our community and the church is a multifaceted ever-changing organism. We have to deal with church growth and we have to deal with many of our churches dying in this 21st millennium. The church has to be of 500 organizations to carry out its mission to save the loss and to see those who are lost. Many of the reasons why there is not in our church is because we don't handle conflict resolution temperature properly. The Bible gives up process on how to handle conflict within the church. It teaches that if I have a problem with someone with in our church is to go directly to that person if that person cannot settle between the both of us that we should get a third party and the third party cannot settle it and we should bring it before the church. If we manage our conflict resolution within our churches with many of our disputes that happen within the church many people will continue to be a part of the church and that it would have some cohesiveness as it goes forward in dealing with the challenges. Many times what happens is that people divide even dealing with Martin Luther and the Reformation he did not want to be a part of the Catholic Church once I came up with his own denomination the Lutheran Church. Which is to split from the Catholic Church faced another biblical issues. What happened to Luther back then is what is happening in our modern-day society today. As opposed to working out our differences and having some sense of reconciliation what happens many times in the local congregation is that churches split

and members leave because they are not satisfied with how things are going in that particular congregation. So with that in mind we must deal with conflict resolution and how we handle our situations within the church because the church is an ever-changing multifaceted organism.

“Jesus said upon this rock I will build my church and the gates of hell shall not prevail against.”¹⁸

the church is always going to have challenges because they're human beings that possess and occupy positions in the church. As a result of that there will always be in conflict with the church and even deeper they can also be spiritual conflict with in the church. Houston E Thompson in his book conflict management for faith leaders. Gives us a working definition of the church and how to handle conflict with arises with in the church.

When we hear the word “conflict,” we think of scenarios much like this young pastor and the church mentioned above. Generally, our minds raced to a situation, circumstances, or events where two or more people are at odds with each other. Conflict usually conjures up thoughts of unfavorable circumstances. it may be deal are you harbored feelings towards someone or a group. Conflict may be a disagreement, sometimes a sharp disagreement, with someone. It can be the opposing view of a decision that was made or an action that was taken. Conflict can be anything that disrupts the equilibrium, going off the harmony we sincerely seek as people of faith.

Generally speaking, the knowledge of conflict in our midst. Stimulates a negative feeling Our thought patterns began whirl around, making us wonder what went wrong and ask “what if” questions. For some, emotions go into overdrive, bouncing from faith to fear depending on what we are talking and feeling at any given moment. The reality of conflict is often the foundation of uncertainty.¹⁹

¹⁸ Ibid

¹⁹ Houston E Thompson, *Conflict Management for Faith Leaders*, (Kansas City, KA: Beacon Hill Press. 2014), 15

From a historical perspective all churches have emerged from conflict. The Lutheran Church AME church all the searches come out of this agreement are necessity. One could say on the premise of increasing biblical knowledge it has changed the life and history of the church. Apart from Christ there is no Christianity without the concept of the church and everything that emerges out of theology Christology has to come from the church because it is the bridegroom of Christ.

My biblical foundations declared that the history of the church views conflict resolution conflict emergence of new nondenominational and denominational organizations that call themselves reformations, the guidelines of conflict management and disputes within the body of the church. The historical foundation has attempted to show that if any change is going to take place in society is going to take place in the foundation of the church as we know today. I have tried to insert in this historical foundation of my Old Testament text in mind as well as my New Testament text. Hosea chapter 4:6 verse and Second Timothy 2:15 to give clear understanding to the history in which my project emergences and theological understanding. As we prepare to enter into theological foundation for this project increasing biblical knowledge middle grade students at school, the Concord Community Baptist Church.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The theological foundations in my research project centered around a theology of oppression and liberation. Discovering God enlighten of ourselves that this is the purpose of theology in a nutshell. With my biblical foundation it seeks to discover the theological purpose behind Hosea chapter 4:6 and 2 Timothy 2:15.

my people are destroyed for lack of knowledge: because they have rejected knowledge, I will also reject thee that valve shall be no more priest to me seeing thou hast forgotten the law of thy God I will also forget by children.”¹

my people are destroyed from lack of knowledge. Because they have rejected knowledge, I also reject you as my priest goes down have ignored the law of your God I also will ignore your children.”²

my people are destroyed because they do not know me, and it is all your fault, you priest for yourselves refused to know me; therefore I refuse to recognize you as priest, since you have forgotten my loss, I will forget to bless your children.”³

my people are destroyed for lack of knowledge; because you have rejected knowledge I reject you from being a priest to me and since you have forgotten the longer, I also will reject your children.”⁴

Four different biblical foundations with in all of the impacts a similar theology but

¹ Hosea 4:6, King James version

² Hosea 4:6 new international version

³ Hosea 4:6 living Bible

⁴ Hosea 4:6 revised standard

could be different between the four. The interpretation of the biblical texts and one's own theological interpretation is crucial for theological understanding.

The theological understanding for my new Testament biblical foundation in light of increasing biblical knowledge. Thoroughly investigate the context of Scripture and looking at different versions of interpretation helps to clarify one's own theological perspective.

study to show myself approved unto God, a workmen that needed not to be ashamed, rightly dividing the word of truth.”⁵

do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.”⁶

work hard so God can say to you, well done be a good workman one does not need to be ashamed when God examines your work. Know that his word says and means.”⁷

do your best to present yourself to God as one approved, a workman who has no need to be ashamed. Rightly handling the word truth.”⁸

Somehow looking at all three of these different versions of the Scriptures by biblical foundation gives different interpretations from the writers of those different versions of the Bible. So the question is does a different interpretation change the context of the theology as it relates them to Scripture. Can the Scriptures be different and yet have the same theological meaning based upon our understanding of theology? Theology is the study of God enlighten ourselves and like him.

⁵ 2 Timothy, 2: 15 King James Version

⁶ 2 Timothy, 2: 15 New International version

⁷ 2 Timothy, 2: 15 living Bible Version

⁸ 2 Timothy, 2: 15 revised standard Version

This is important to me as it relates to theology that our interpretation of Scripture can be different based upon the version Bible reading. But in order to increase biblical knowledge. He theological foundations and how to process theology and have a working definition of theology. By increasing biblical knowledge, we will give our students an opportunity to study the nature of God and his character.

What is theology in my mind it is the study of God in light of mankind human condition also in the activity of God involved it is day to day life. Our personal relationship with God calls us to have self-discovery and understanding who he is the person of the Trinity. Donald W Musser and Joseph L Price right in member the new enlarged handbook of Christian theology of working definition from an academic perspective or scholarly perspective.

Theology comes from the Greek word *theos* (deity) and (discourse).in its simple form, dated, theology seeks to answer the question of the existence and nature of God. More broadly speaks, however theology is the endeavors to think about every aspect of religious belief. Theology dust takes as many forms of faith itself. Indeed, theology needs not be limited to reflections on Christianity, especially since the source of faith for many people is increasingly an eclectic assortment religious tradition. Nevertheless, theologies move frequently associated with the Christian faith, and it is to be a discipline form of thought that is distinguished from a more genetic philosophy of religion, it must be developed in communities with its historical groups.

Another way to define theology is referred to the classic phase of “faith seeking understanding “unlike philosophy begins with skepticism in order to discern the lease can be shown to be close certain and clear, theology begins with faith. Since Christians faith emerge from a community of salvation offered by God Jesus Christ, his exposition is an ongoing process. Faith is the first step in this journey that lead to me intellectual quandaries. Although religious questions can complicate and even destroyed innocent naïve piety, the seeks dependable and strengthen faith by absorbing a dynamic of doubt into the process of spiritual maturation. Theology attempts to give an account of faith that will respond to the questions of religion believers and skeptics alike. Theology does this by drawing from a wide array of philosophical and sectors resources by remaining loyal to the

initial insight afforded by faith.”⁹

Now that we have clearly working definition of what theology is how he integrated into our research project. Christianity and theology go hand-in-hand as it relates to understand the text. There are many forms of theology yet the overall task is to bring us to a better understanding of one’s life and to answer the questions that our faith to be unable to answer.

Theology covers every aspect of faith possible theology helps us to answer the questions that somehow we can explain. So our faith takes a journey: trying to understand the things can figure out by our own rationale. In the community in which we are called we must serve the community and with a crystal clear understanding of theological beliefs.

During the 1960s, in the midst of the 1 word outward progress made by Civil rights movement and perhaps because of it the face of America was changed. Much like those sister’s vision of William Butler Yeats, some rough breasts, is ours come round at last, slouched towards Bethlehem to be born in 1960 this event was the rise of black power the term black power as we understand it was first given currency by Adam Clayton Powell Junior at a rally in Chicago May 1965.

The need for black power was shaken by the presence of depression and racism. Black people historically found themselves the victims of score, review violence, rape, and – because of the color of your skin. This victimization moves sharply felt in slavery and but her how was and remains charged with tremendous emotive energy. It became a rallying cry for black masses, political radical and cultural revolutionaries; such, it was the hallmark of the break between black radical movement and is the more accommodation civil rights movement. The central intent of the black power movement was to empowerment of black people.”¹⁰

⁹ Donald W. Musser, Joseph L. Price, *New and Enlarged handbook of Christian theology*, (Nashville, TN, Abingdon Press.2003), 86

¹⁰ Ibid

So it seems Black theology emerges from the civil rights this was a very difficult time. In America the assassination of John Kennedy the assassination of Martin Luther King this sash is called turbulence in American. So does the term black liberation theology emerge in the sixties, and seventies. We see people like James Cone talking about like liberation theology God is always on the side of the oppressed and depressed people, black people have been struggling trying to make humans need and so what emerges is this theology that God is going to help African-Americans what they are supposed to be in spite of all systematic theology emerges. Yet fast-forward to 21st century with steel buildings in the same racial issues and we had in the 60s and 70s in my opinion although we have a black president much has not changed.

Black theology in biblical knowledge is a theological framework between public and Christian education is a noble challenge and one that must be addressed. There is little doubt that children that attend public schools are not performing academically in many measured areas as their counterparts matriculating at private church based institutions. The focus is on education, beginning locally and eventually expanding globally. In my past and current capacity with the Columbus Public Schools, I see first-hand the need to elevate our children's minds. The current academic achievement disparity between Caucasian children and their minority counterparts is slightly better than 25%. This statistic is unacceptable! Specifically, Concord will focus on helping fill the educational gaps for children in public schools yet approach it from a the last and biblical perspective. The question to answer is how the church-house and the school-house can work together without destroying each other, for the betterment of the educational environment that can

be provided for our children. I believe this single purpose can be achieved and that good will come from our combined efforts.

The focus of this afterschool program will to consider the theological connections of the project. That is to say how does my theology of God, Christ and the church inform and empower the project? What are implications of a social gospel when it comes to academia? Are there connections we can look to from the historical creator God in regards to education? What has Jesus said or done that informs my specific project? Finally, what specifically is the role of the church as it relates to my project?

Let me first say that when considering theology on any level, as a Christian the Holy Bible is my primary source of information. While acknowledging that many great thinkers have pinned great theological treaties, any use of these materials must be consistent with biblical scripture. In saying this, I am confessing that God is revealed in scripture and that scripture will be my connectional source in this paper. I begin with a quote from Baker's Evangelical Dictionary:

Education is essential to the survival of any social group, since a community secures its continued existence and development only through the transmission of its accumulated knowledge, derived power, and ideological aims to the next generation. Education may be simply (and narrowly) defined as the process of teaching and learning, the imparting and acquisition of knowledge and skill(s).... The need for education was no less true for the Israelites than for any of the peoples of the ancient world. In fact, the Old Testament record indicates repeatedly that the success of the Hebrew community and the continuity of its culture were conditioned by the knowledge of and obedience to God's revealed law. Thus, to ensure their prosperity, growth, and longevity as the people of Yahweh, Israel's mandate was one of education diligently teaching their children to love God, and to know and obey his statutes and ordinances.¹¹

¹¹ Baker's Evangelical Dictionary

Education is the social media used to instruct and teach children important knowledge that will allow them to function socially. During Old Testament times, this instruction involved learning what was required by God. The foundation of this instruction is called the Ten Commandments: These commandments begin with a prohibition against following other Gods and conclude with laws against murder, adultery, covetousness and thief. These were the social laws necessary in biblical times to function in the community. Today this instruction involves reading, writing, arithmetic, the study of languages and the use of technology to name a few. During biblical times no child could have functioned successfully without knowing the laws of God and the same holds true today. Violating Sabbath would be the same as an inability to use technology.

Scripture provides many examples of God demanding that children be instructed for example, some of the greatest lessons in the history of Israel come from the escape from Egypt known as the Exodus. Numerous scriptures call upon the community of believers that experienced this historical event to convey the lessons learned to their children.

‘That you may tell your children and grandchildren how I dealt harshly with the Egyptians and how I performed my signs among them, and that you may know that I am the LORD.”¹² (EX 10:2)

“On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.’” (EX 13:8)

¹² Ibid

"In days to come, when your son asks you, 'What does this mean?' say to him,
 "With a mighty hand the LORD brought us out of Egypt, out of the land of slavery."

¹³(EX 13:14)

Education has evolved over the years, initially the teaching method was based upon the memorization of the curricular materials by both oral and written recitation. Disciplined learning characterized educational instruction, with lessons taught at fixed times during the day and often for a set number of days in a month. In addition to being teachers and drill masters, parents (in the home) and tutors (in the formal schools) also functioned as mentors and role-models, teaching by example and lifestyle. Thus children in society were raised in a formal educational system established by God.

The book of Proverbs also provides some theological support of the project. While the authorship of the entire book has been debated by scholars for numerous years, most agree that King Solomon was an active contributor to its writing. Several important passages suggest the importance of academic instruction.

"Keep hold of instruction; do not let go; guard her, for she is your life."¹⁴

(Proverbs 4:13)

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is insight."¹⁵ (Proverbs 9:10)

¹³ Ibid

¹⁴Ibid

¹⁵ Ibid

Defaulting to the ideal that “All scripture is God Breathed” we find the writer of the proverbs encouraging teaching and instruction. In one case it is viewed as being as important as life itself and in another as being the basis of insight. Additional theological support may also be found in the Book of Psalms:

“We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done.”¹⁶ (Psalm 78:4)

“So the next generation would know them, even the children yet to be born, and they in turn would tell their children.”¹⁷ (Psalms 78:6)

One might question, why the emphasis on the mighty acts and works of God? The reason is obvious. This was by far the most important lesson for children to learn. Reflecting on what exactly that lesson was. The God they served is a God that is able to act existentially among the community of believers. This God is also concerned with their social conditions so much so that he sends a deliverer named Moses into Egypt to demand their release from oppression. Today the ability to teach about the mighty acts of God has been censored by those seeking a separation of church and state. The result has been to development of a secular curriculum that attempts to convey secular lessons consistent with society’s direction. Replacing lessons about God, are American History and courses in Civics and Social Problems.

¹⁶ Ibid

¹⁷ Ibid

Today the methods are different from classroom to classroom depending on the goals of the particular school system and teacher. Clearly however, the mandate to provide critical instruction is rooted in biblical tradition. As noted, the bible is the basis for understanding God and among the foundations that inform and direct my particular project.

In essence, I am arguing that there is a historical biblical tradition which mandates the teaching of children important sociological lessons necessary to be functional within a given cultural setting. This mandate is recorded in scripture; however, the actual words can be attributed to coming from the mouth of God. This being the case, the spirit behind my project is the historical mandate of God.

I now turn to the Christological emphasis informing the project. The question that begs to be answered is, what has Jesus Christ said that empowers the project? I begin this discussion with a quote of scripture from the Gospel of Luke:

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19 to proclaim the year of the Lord's favor."

¹⁸(Luke 4:18-19)

Luke records the Lord's initial sermon in the temple where he declares in certain terms that the Gospel he preaches is a social gospel; The goal of this Gospel is to Proclaim good news: liberate those that are being held in captivity; provide

insight/eyesight to those who have been blinded because of their cultural limitations and release the oppressed. Whenever a child cannot fully function and participate within a given cultural community, they are oppressed and blind. In proclaiming a social gospel, Jesus is removing the artificial boundaries of economics, race and social status. The real “Good News” is that Jesus ushers every member of the community in to year of God’s favor.

How then is favor manifested? To those in a privileged position it means attending superior academic institutions. This occurs from the cradle to the grave and provides them with an unfair advantage in this social setting. They score higher on standard test which allows them to attend Ivy League colleges and universities. This in turn provides them with better employment options and a higher economic income which their children benefit from. At the other end of the spectrum are children that are captive to poverty and the subsequent social oppression that follows. Jesus erases these barriers by initiating a liberation theology that is good news to every member of the community.

Much of what we have seen in liberation theology has been dedicated to addressing racial and gender inequities. But what of those inequities that are the direct result of academic oppression? My project seeks to address these inequities in an existential and real way by the establishment of a church based school that employs secular curriculum and methodology. It is my belief that this is necessary to “repair the breach” that currently exist in education.

There is however more Christological support of the project that is of a more practical nature. That is to say that Jesus himself was a master teacher who chose disciples who he instructed on how to build the Church. In acknowledging this, I am in

essence saying that Jesus' approach to discipleship is a model my specific project draws support from.

The Gospel of Matthew records:

“When Jesus had finished giving these instructions to his twelve disciples, he went out to teach and preach in towns throughout the region.”¹⁹ (Matt 11:1)

My Christology is dependent on the ideology that effective academic instruction must involve master teachers dedicated to lifestyle evangelism. Additionally, there must be opportunities to instruct that are outside of the traditional classroom because as teacher, I am always an instructor. This is the genesis of Jesus. He never missed an opportunity to provide instruction to the men he would later commission to change the world. By using parables, confrontations with religious leaders or by simply going into the temple, Jesus shows himself to be a master teacher.

In the church based school I seek to establish, mentors will be utilized in the same way that Christ allowed himself to be used by God to make his disciples. That is to say traditional and non-traditional methods to teach English, science and math will be used. The instructors will be encouraged to think outside the box and to find their students where they are and not make their students find them.

This is a liberating and empowering concept if teachers can find creative ways to use cell phones and video games to teach important academic lessons in the same way Jesus used soil, pearls and fields to talk about the kingdom of God.

Academic liberation theology suggests that learning is just as important as race, creed, color and gender. Acknowledging that these social categories have been used as

¹⁹ Ibid

tools of oppression, academic inequities and ignorance is just as oppressing. Any student that does not know how to make a subject and verb agree or how to do basis algebra is oppressed by any subsequent school system they transform into. Ideally the formation of Historically Black Colleges and Universities were used to address this problem at the post-secondary level, however a new and more challenging problem has confronted these schools. That is to say, they are being asked to graduate students in 4 years that come to them reading at writing at the level of an Eighth grader. This task becomes even more challenging as states seek accountability among state funded institutions insisting that funding be provided as it relates to student success.

Understanding this, the project takes on even more significance. The model of Jesus was one of success and liberation. The goal of the project is to liberate those relegated to failing academic settings and liberating them with the knowledge that all things are possible when they believe.

What is the role of the church as it relates to the project? Simply stated, it is revisiting the Great Commission and seeing it as a foundation for reforming education. There is little doubt when Jesus gave the Great Commission He was empowering his disciples to transform the world by showing the world that God is like a caring father. However, Liberation Theology demands that we look at passages of scripture within a new social context.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. ²⁰“When they saw him, they worshiped him; but some doubted. Then Jesus

²⁰ Ibid

came to them and said, “All authority in heaven and on earth has been given to me.²¹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”²²

Jesus lived in a world theologically perverted by religious leaders that had made God into a demanding monster waiting to send people to hell. Jesus in turn showed us that God is really a loving Father that extends grace to all who believe. The church in following the great commission must look at a variety of methods to make disciples.

In a church based school that seeks to bridge the achievement gap in public education, making disciples begins with making better students first. These better students will perform better in the classroom with the possibility that social empowerment will follow. These students will spend more time reading the humanities versus spending countless hours playing video games. As we transform them academically, the foundation of Christian discipleship will be established. As men and women of God engage them academically and socially, discipleship will be the natural result.

The paper has sought to provide the theological emphasis forming the project. Connections have been made utilizing biblical scripture as it relates to liberation theology. Admittedly, this is new territory needs much more development. Ideally, the project may become the basis of further development of this important area of theological consideration.

²¹ Ibid

²² Ibid

We must examine our leadership in the theological arena. If we are to be theologically sound, we must examine our theological perspectives on leadership. Those who are making the decisions as it relates to our seminaries are colleges and our schools. In his book David Arthur Bickimer makes it very clear that leadership in the theological department is going to be very important for us.

There are many ways to study leadership. The approach taken here is to quote please study leadership with the study of the mental and emotional state of successful leaders. This approach as well it is that successful leaders think of and think that none leaders do not. The approach observes that the leader is in a field leader in a religious education, if they are to being effective. Can be seen to think and feel differently from non-leaders and religious education.²³

Leadership is key if we're going to interpret the gospel clearly and make sure people understand the meaning behind our biblical concepts and beliefs we must have adequate leadership. Increasing biblical knowledge middle school students is key to making sure that person was facilitating the class is biblically sound and theologically correct when it comes to interpreting the Scriptures. Pastors teachers and theologians must possess leadership mindset. John C Maxwell in his book developing the leaders around your states.

Fellow leaders do more than work with the leader they've think like the leader. It gives them the power to light below. This becomes invaluable in areas such as decision-making, brainstorming, and providing security and directions to others. National opportunity and responsibility often take me away from the local congregation. It is essential for me to have leaders who can carry on effectively while I'm gone. And they do it happens because I have spent my life finding and developing attentional leaders. The results are very gratifying. This leadership mindset of sharing the load is wonderfully demonstrated by, of all things, geese, as illustrated by Tom Worsham.²⁴

²³ David Arthur Berkiman, *leadership and religious education*, (Birmingham Alabama, religious education press 1990), 21

²⁴ John C. Maxwell, *Developing The Leaders Around You*, (Nashville Tennessee, Thomas Nelson publishers, 1995), 7

The summary of the geese is that they fly in the V formation and there's one leader in the rest of the geese, behind leader. And as a result of them following behind that use they pick up the current of the waiting when of the other case to lift, mother flying so.

If we're going to have effective leaders, they must continue to get all of the education that they could possibly get Howard Berman's stress very much the importance of training in his book with head and heart the autobiography of Howard Thurman. He talks about his entry into Morehouse College in 1919 in Atlanta Georgia England Rochester seminary in New York again he is stressing the importance of training and education we can have a clear theological interpretation of the text.

Several teachers influence my growth, but three stood out as being profoundly influence Dr. Conrad Moeller then Prof. of history and Christianity introduced me to the fast perspective of Christian movements to the centuries, and the struggle for several of the essential revisions of Jesus exposed me to the issue surrounding the great credo battle the church. His acute observation, massive scholarship and authentic sense of humor made history moments seem contemporary as very often they were,

Dr. Henry Berks Roberts silver hair and somber, let us listen to the moment of the spring of our own spiritual landscape, he communicated that awe the mystery, the glory of the presence. His scores in history religion revealed a new world to me and paired me for many, encounters in my own journey.

The professor who had the most significant influence on my fall and my wife was Dr. George Cross. He was a Canadian and had received his doctoral degree from the University of Chicago Divinity's. He talked systematic theology and advanced course available only to students and second semester of middle year."²⁵

I point out these theologians out just that training is crucial and their certain

people come into our life. They come into our life and make it different like the likes fact of Dr. Michael Neal our mentor for our cohort his theological understanding is very clear is a very smart mentor.

²⁵ Howard Thurman, With head and heart, the autobiography of Howard (San Diego California, a harvest book Harcourt Bruce company 1979), 48

Someone said location, location, location means everything. I would beg to differ in the theological arena its leadership, leadership, leadership. We're going to be a great theological body of believers the importance of training other people is crucial in order that we may lead in the 21st. Again John Maxwell gives the 17 indisputable laws of teamwork the law that sticks out to me is the law of accountability we must hold each other accountable.

The importance of law, Billy is clear when the stakes are high. But you don't have to be and an explosive situation for the law to come into play. The person running a business who is trying to get out of product on schedule depends on her vendors to deliver on their promise doing church. The waiter trying to please his customers count on kitchen staff to prepare the food properly the moms getting ready for job interview has to know that her babysitter will show up as promised. If there is a breakdown in accountability when the account is lost the customer goes away unhappy, and the job goes to some other candidate. Team mates must be able to count on each other when it counts.²⁶

We must be able to count on one another in all circumstances as we look into the future the theologians who have gone behind us and those who are coming in front of us and those who are present. Be able to make good theological decisions in order for us to be effective kingdom winners my goal and my project is to create a new generation that Lisa understands the Bible and some sense of theological disclosure.

One of the greatest theologians Paul Tillich talks about the authenticity of our theology. In his book the new beginning by Paul Tillich. Dr. Tillich makes a statement that caught my attention.

He who asked serious the question of the truth that liberates, is already on his way to liberation. He may still be in abundance of dogmatic self-assurance but he has begun to be free from it he may still be in abundance of the circle despair. But he has already started to emerge from it he may still be in abundance of unconcerned

²⁶John C. Maxwell,: *The 17 indisputable laws of teamwork, embrace them and empower your team*, (Nashville TN. Thomas Nelson publishers), 120

about the truth that matters but his unconcerned is already shaken. These are of the truth and on their own to the truth.”²⁷

Paul Tillich declared that we must speak the truth when it comes to our theology that is rooted and grounded in what is the word of God but it must be truthful in our interpretation. When we look at the world around us and we affect change in that world must begin to interpret the word of God correctly and in a true statement about the theological purposes within the world that we exist in.

In order to interpret the text correctly one must exegete texts properly in order for us to have sound theology we must exegete the text correctly as it relates to our interpretation of our own theology. In his book biblical exegesis of beginner’s handbook John H Hayes and Carl Holiday talk about the importance of biblical exegesis.

Interpreting the Bible is one of the most difficult things to do as it relates to theological disclosure.

Biblical exegesis belong to the category of specialized exegesis reading and understanding the Bible are undertakings different in degree from reading and understanding a letter from a friend, an article in a contemporary magazine, a newspaper account of someone’s event, or a modern novel or short story.’²⁸

The Bible is a living organism it is the word of God is not any ordinary book until you read it we have to renew clear interpretation in order to get the correct meaning of.

Samuel DeWitt Proctor is properly one of the greatest black theologian this modern era. He coins a very personal statement in his book the substance of things hoped for Amir of African-American faith.

We are once again living in the Valley of dry bones. For those balls to live now, we must candidly face the raw fact every 44 min. of black baby dies, every 7 min. of black babies born to a mother with late Arno parent care, every 85 seconds a

²⁷ Paul Tillich, *The new beginning* (New York, Charles Scribner’s Sons, 1955), 72

²⁸ John H. Hays, Carl R Holiday, *Biblical Exegesis*, (Atlanta Georgia, John Knox press 1987), 14

black child is born into poverty, and every 40 seconds of the school day a black child drops out. Can these bones live.”²⁹

Dr. Sam Proctor was one of the professors of United theological sermon he always gave sound theological interpretation to the text. He had a way of being contemporary with the Scriptures. Here he talks about the fate of African Americans within the United States. His observation can be seen just as Hosea in his time. we are living in troubled times just as the biblical texts suggest. Dr. Proctor was one of the greatest African-American theologians well-respected United States and throughout the world many students were blessed such as classroom and be men toward buying him the ideal sermon. Was he served as a mentor? As a result of his unwavering commitment to theology and theological process even in death he stands as a mighty powerful leader within Christian theology as a whole. We must continue to raise a man likes Dr. Samuel DeWitt Proctor in order to carry the torch so we can have clear understanding as it relates to theological interpretation. Samuel DeWitt Proctor will go down in history as one of the greatest educators of all time across secular and sacred his contributions to African-American theology and to the kingdom of God. Will far memory in time and eternity. Not only must we be willing to interpret theology but we also must be able to preach. In my opinion one of the greatest books that has been written is a book by Sam Proctor that talks about preaching is called the certain sound of the trumpet casting a sermon of authority Samuel DeWitt Proctor I believe is one of his greatest contributions to many preachers and beginning preachers and America who can craft their sermon some sense of theology. Two of the greatest African-American preachers this side of eternity.

²⁹ Samuel DeWitt Proctor, *The Substance of Things Hoped for, a mirror of African-American faith*, (Valley Forge Pennsylvania, Judson press 1999), 200

Since retiring from Abyssinia Baptist Church in Harlem in 1989, it has been my pleasure to teach preaching in divinity school at Vanderbilt, at United theological seminary in Dayton, and Duke Divinity school. At other times I have been jumper Fechter professor at Princeton theological seminary, Union in New York, Virginia Union, New York theological seminary, and Boston University.”³⁰

The reason that I want to emphasize all the places that Dr. Proctor talk because it is so important that we train people how to be effective preachers and how to perfect theology correctly all the lives that will be affected just by setting in one classroom are taking a seminar class we have the ability to continue to train people to change the world for the sake of the kingdom of Jesus Christ. Dr. Proctor in his book gives explicit examples on how to preach an effective theological sermon. He lays it out like this down nine points to the effective sermon that a sound theologically. The subject that’s what the sermon is about the text as the biblical foundation, the introduction must the anti-thesis what is wrong in our society today transition that is the thesis, the relevant question that’s a question that you raise answered the same synthesis, that’s the body of the sermon that is answered by three points. This is how used to teach a sound theological sermon and preach it as well.

One cannot talk about the true theology without talking about the triune God three personalities within one the father the son and the precious holy ghosts. At some point in your Christian experience you’ll have to deal with Trinity is the theological concept for Trinity is not mentioned in the Bible but the God hit is. Which is father son and Holy Ghost everyone has to deal with the theology of Trinity. The old classic definition for theology faith seeking understanding in his book Daniel L. Migliore an introduction to Christian theology

³⁰ Samuel DeWitt Proctor, *The certain sound of the trumpet, crafting a sermon of authority*, (Valley Forge PA, Judson press 1994), 1

Christian theology begins continues, and it ends with the inexhaustible mystery of God. It speaks of God, however, not in general terms but on the basis of a particular action of God asserted in Scripture. The central task of Christian theology, therefore, is to attempt to clarify the understanding of God that is purpose to the Christian faith, describe it all particular logic of God to the question who is God? What is God like? How does God relate to us? A Christian doctrine of God's response in light of our spiritual witness to God history with the people of Israel and God new covenant with all humanity in Jesus Christ. Since, as John Calvin insisted our knowledge of God and knowledge of ourselves are inextricably interwoven, the route that we take and the conclusion that we reach in the doctrine of God will profoundly influenced everything else that we say about Christian faith and life."³¹

The Trinity is the Godhead is part of our theological understanding that brings us to a sense of three personalities and what Jesus has reconciled the world onto him the father which is in heaven the son which is on the right hand of God. And the Holy Spirit that indwells Christians here on earth in order to help us keep us from all harm and danger. Theology of the Trinity is sound and clear it stands alone by itself showing us that we are more than conquerors to Christ Jesus. Faith seeking understanding the game is to calls us understand that we walk by faith and not by sight that some things that happened in the Christian experience unexplainable but we receive them by faith and believe them if.

The theological foundation my project is underlined by liberation theology deliverance theology. Owen C. Thomas and Ellen K. Wondra in their book *Introduction to Theology*. Their exposition on the subject of liberation theology made it very clear and explain so what liberation theology is and how it works.

A second theological analogy is that of deliverance or liberation. This analogy has been developed particularly by liberation theologians of many sorts: African-American, Latin American, African, feminist, lesbian/gay/bisexual/transgender,

³¹ Daniel L. Migliore, *Faith seeking understanding, and introduction to Christian Theology*, (Grand Rapids Michigan, William B Eerdmans publishing company 1991), 56

and womanist. According to liberation theologians, salvation is carried out in history and operation form of liberation from oppression. This formulation is unusually interpreted to include all kinds of oppression, but the emphasis is on social, economic, ideological, and political oppression. Liberation theologians argue that subjection, or marginalization is the condition for the majority of the world's people today and in the past. Oppression of whatever sort is fundamentally. Circumstances, but also the ability to view themselves and others as possessing inherent dignity and inestimable value to God. oppression is also a form of idolatry, in that it places higher values on things human's beings have created such as material wealth, status and privilege they are on God, who is Scripture is revealed as the guy who comes to the enslaved and to marginalize and says them free. But Exodus from Israel, Jesus proclamation of the kingdom of God, and his ministry, along with his dad and resurrection, are key biblical events. Liberation entitles to things: the through transformation of oppressive socioeconomics, political, and cultural systems into systems that promote the well-being and just treatment of all persons; and coming into four humanity and dignity of those who have been oppressed, marginalize, or subjugated. These two aspects must be achieved together; one does not proceed the."³²

This is a great working definition theology as it relates to understand oppression and liberation and. The goal of liberation theology is make sure that all people have the resources to and are not discriminate based on any of the social life challenges. So as we understand the importance of liberation and their pockets to stay in. the gospel in and of itself is a gospel that has the ability to change circumstances and situations. We are called to the community in which we serve as liberators.

The question becomes at some point we have to start teaching theology to our people. In every walk of life, we must begin now to teach the Scriptures but we have to dig a little deeper so that we can teach the theology behind this why we believe what we believe. In reading this book Practical wisdom on theological teaching and learning, Malcolm L, Warford at some point we have to start teaching theology that we believe to our congregations.

³² Owen C, Thomas, Ellen K. Wondra, *Introduction to theology*, (New York, Morehouse publishing 2002), 191

In this essay, I linked to issues. First, I draw an analogy between the student bodies in today's seminaries and the reality of today's congregation case and there churchgoing parents. Second, I examined the diverse nature of seminaries student body. Following these discussions, I then made some suggestions grounded in thoughtful incarnational theology for new possibilities in teaching, learning, community formation to break through the stalemate situations in which we all seem to find ourselves.”³³

Teaching is the way in which we will transform our communities by increasing biblical knowledge, it will give the students at least a sense of understanding by of the Scriptures in the Bible. The pastor is the one who sets the temple with theological understanding and as an educator. Somehow the pastor must be involved in the integration of theology and Scriptures and increasing biblical knowledge in the concept of his church and his community.

Robert R Browning exposes the importance of the role of the pastor as a religious educator. In his book he gives several illustration situations where the pastor has to take the lead in their church as well as their community. Browning suggests that the pastor is the agent of vision in the education of the community of faith.

The present volume is especially addressed to pastors in the field, pastors in all Christian churches. However, this book also designed for professors and students in theological schools who are working to prepare future pastors to engage fruitfully in religious education. Additionally, it is hoped that this book will be very helpful to the many local churches professionals and lay teachers who are already developing an intent to actualizing the vision of religious educator of all churches.”³⁴

³³ Malcolm L. Warford, *Practical Wisdom, On Theological Teaching and Learning*, (New York, Peter L. Publishishing, Inc.,2005), 90

³⁴ Robert L Browning, *The Pastors As Religious Educator*, (Birmingham Alabama, religious education press 1989), 1

In her book *Edifying Spiritual Disciplines* Dr. Lori D Spears clearly talks about the importance of communication, the pastor has to be the one that communicates the theological expectation in the church and the community.

In this world of electronic, gadgets and multiple mediums of communication, such as e-mail, text, tweets and Facebook, it's often becomes a challenge to clarify communication. Especially since each of these mediums have their own acronyms which often transferred into culture differences, clear communication becomes even more challenging. Therefore, it becomes important for individuals to strive for clarity of speech to ensure that the listener is following the conversation and is in agreement with what is being stated. Actually, it is equally important to listen to the conversation attentively to ensure that you have the right understanding of what is being stated.”³⁵

The pastor must be the number one to communicated with in the congregation as well as in the community in order to communicate effective theological principle and practice. And all in that we do we must try and get understanding, the more understanding we have better position... And to deliver theological practices as it relates to the Scriptures. The more effective our communication the better chances of transforming knowledge and application in the life of our communities and the life of our congregations. We must be effective at all cost we must disseminate information that reaches the heart of the people in which we come in contact with. In order to overcome obstacles with in our community as it relates to alcohol, drugs, low unemployment, mental illness, we must communicate effective theological principles. By doing this we will transform our communities. By reaching outside of the four walls of the congregation we will change the people with in the church and those on the outside.

³⁵ Lori D. Spears, *Edifying Spiritual Discipline*, (Pittsburgh, PA, L. D Spears Ministry, 2015), 5

Somehow they must remember at the end of the day of theology must be a theology of social justice. The gospel is reached across all racial and economic and political divides.

Walter Rauschenbusch writes a wonderful book *A Theology For The Social Gospel*.

A challenge for social gospel to theology is crucial for understanding that we live in a society of multifaceted it's like a Rainbow Coalition many kind people different and many cultures. Walter Rauschenbusch states in his book that the social gospel is crucial to our society.

We have a social gospel we need systematic theology is large enough to match it a vital enough to back it.

This is the main proposition of this book the first three chapters are to show that a readjustment and exposition of theology, so that it will furnish and adequate intellectual basis for the social gospel, is a necessity, feasible, describe, and legitimately. The reminder of the book offers concrete suggestions how some of the most important sections of doctrinal theology may be asked and am readjusted to make room for the religious conviction soon summed up in the social gospel.”³⁶

In conclusion of my theological foundation most fundamental sense of understanding liberation theology are delivered of liberation is key for me as of late to Hosea 4:6 and second Timothy 2: 15. If we are going to increase biblical knowledge we must understand its theological ramifications within the context of my community. The community in which I live in is an oppressed community on the east side of Columbus. Many social ills affect the residence of this community. The gospel must be paramount in its ability to set the captives free and cause transformation within the time community. It is with this hope in my theology has to be a theology of action that will affect those people that it comes in contact with and change their belief system

³⁶ Walter Rauschenbusch,: *A Theology For Social Gospel* ,(Louisville Kentucky, Westminster John Knox press, 1997), 1

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Knowledge is power the theoretical foundations of the project is increasing biblical knowledge middle school students in afterschool program for the Concord community Baptist Church for middle The academic achievement gap is the educational divide between those who have and those who have not. There are four things that I would like to look at from a theoretical perspective education since I'm a teacher. Two psychology the minds and psychic behind people's actions. three economics, four last but not least the theology, keys four theoretical professional. African-Americans, and Hispanics as opposed to their Euro-American counter parts. It is the lack of access to academic tools based on one's social economic status and cultural contexts.

Here are some working definitions for definitions education definitions for education the process of receiving and giving systematic instruction, especially at us who are University. The theory and practice of teaching. A body of knowledge acquired while being educated. Information about training in a particular field or subject. An enlightening experience. the activity of educating our constructive activities that part knowledge or skill. Knowledge acquired by learning and instruction, Education is one of the most important things in the world. When a person has a chance to achieve higher education it gives them an opportunity to unlock many doors. There is a problem in our society at it relates to equality in access better education; good education is made

accessible to all populations of America and as a result many children are deficient in their academic attainment. This paper will cite sources in theology, social economics, education, and psychology and theology to describe its theoretical basis for the project identified.

In the book “No Excuses: Closing the Racial Gap in Learning” writers Abigail Thernstrom and Stephan Thernstrom state, "The racial gap in academic achievement is an education crisis, but it is also the main source of ongoing racial inequality. And racial inequities are America's greatest unfinished business, the wounds that remain unhealed". (Thernstrom, Thernstrom. “ 1. The text reveals the central civil rights issues of our time: America’s failure to provide first-class education for blacks and Hispanic students, in both cities and suburbs. The black high school graduation rate has more than doubled since 1960 and blacks are attending college at a rate that is higher than it was for whites just two decades ago. That sounds like good news however, the academic achievement that we see today is actually worse than it was 15 years ago. Interestingly, in the 1970s and most of the 80s, statistics indicated that gap was closing but around 1988 the numbers show gap began to widen with no turn around in sight.

Today, at age seventeen, the typical black or Hispanic student is scoring less well on the nation's most reliable tests than at least 80% of his or her white classmates. And five of seven of black students tested by the National Assessment of Education Program (NAEP), performed in the lowest category below basics. The result: by Twelveth grade

¹Thernstorm A. Thernstom, S: *No Excuses, closing the gap in learning*. (New York, Simon, Schuster 2003), 87

African-Americans are typically four years behind white and Asian students. Hispanics are doing only a tad better than black students. Those students are finishing high school was a junior high education." (Thernstrom, Thernstrom. 2. This quote is essential to understanding the problem that lies in public and private education. In order for educators to make sure that children receive a proper education, the issue of academic achievement must be addressed. Why are c children from suburbia are doing better than children from inner-city urban communities? That is the question that must be answered in order for us to come up with an effective plan to close the academic achievement gap.

Theology is the study of God in every facet of life. At some point one must come to question the existence of whom God is and where God comes from. The question now is what does theology have to do with closing the academic achievement gap? "Just as there are objections to theology that reflect religious concerns, so there are others that are suspicious of the sort of enterprise in the church. As already noted, ours is a whole own culture." America respects the down to earth, the practical, anything that can demonstrate its effectiveness. We are doubtful, however, about the value of abstract analysis.

Therefore, like all other forms of intellectualizing, theology does not seem to have much evident value. For most of us our culture prejudices us against theology."³ . I believe that Donald Luck raises the question about the value of theology in our society. Theology is nothing more than biblical interpretation of what we believe about God through His Holy Scriptures. The Scriptures reveal the personality of God and Jesus Christ. They give us a

² Ibid

³ G. D Luck, *Why Study Theology*, (St. Louis Missouri, chalice press 1999), 27

better understanding of what God is like as it relates to the very essence of His existence. It suggests to me that my theological understanding may be different than someone else's based upon my own context, my culture and my experiences in life. How we view God is determined by how we see ourselves in our community, in our religion, in our race, in our society, and in our world. For me, I believe that God is a holistic God. Our holy parent is concerned about every aspect of humanity and that ideology is ever evolving. In other words, the closer we get to God the better we understand him through his son Jesus Christ. Many of us think that we have a clear understanding of God but no matter how much we learn we can never fully exhaust the understanding of God. He is the Alpha and the Omega, the beginning and end.

My theology suggests that God is concerned about the academic achievement of all people. God is concerned about the injustices that are in our educational system because a child not learning and attaining life skills can affect them for the rest of their lives. So often children are put in classrooms to be there, their learning is irrelevant. Dr. James H. Cone writes in his book, "The God of the Oppressed" that God is always on the side of the oppressed. Many theologians disagree with Cone's findings but I don't. I believe that God is not only on the side of the oppressed but he will rain down justice on the oppressors. Cone talks about the black experience as a source of theology. "There is no truth for and about black people that does not emerge out of the context of their experience. Truth in this essence is black truth, a truth disclosed in the history and culture of black people. This means that there can be no black theology. Many do not take the black experience as a source for its starting point. Black theology is theology of and for

black people."⁴ I believe that every ethnic group has its own form of based on their cultural context. In his book, "Liberation Theology at the Crossroads: Democracy or Revolution", Paul E. Sigmund gives us a clarion call about the liberation theology." The message of the Bible is not an overly political one; it is about the relation of God to the chosen people, and the redemption of mankind by Jesus Christ. Christ did not endorse any particular political systems.⁵ In my opinion, theology has taken on so many other avenues when it comes to understanding God. I think that he we should be clear on what God has for us to do as it relates to understanding God as eternal Creator.

Education is the key that unlocks the door to academic achievement and success in life. Without education is almost impossible to be successful in life. All of the things that I needed in life are related to the essentials of education: reading, writing, mathematics, science, history. The theory of education is the effort to teach people how to learn to think critically and analyze all situations. As we all know, the cost of education is rising daily. Many learning institutions find themselves trying to educate children without the financial resources to provide better material. While for many parents, the household resources are not available to gain access schools that have higher academic achievement goals.

My personal teaching philosophy is that all kids can learn no matter their culture or background. Learning is the main purpose. It is important that every teacher understand that every child can learn and that we must not give up on any child who is putting forth effort. Even if they are not putting up effort, it is the responsibility of the teacher to find a

⁴ James H, Cone, *God of The Oppressed* (New York, Seabury Press,1975), 18

⁵ Ibid

way to educate that child. Teachers have an opportunity to open the minds of young people to take them places that they have never been. The United Negro College fund states that “a mind is a terrible thing to waste”, I agree. The teacher is so vital in giving a child a conceptualization of learning to realize that there's nothing that they cannot learn. ” Shaking Up the School House: How to Support and Sustain Educational Innovation” by Phillip Schlechty mentions that when the rate of change outside of an organization is greater than the rate of change inside, the continuing existence of that organization is threatened. American society and the US educational environment have experienced such varied rates of change and dramatic shifts in instruction over the past half-century. The effects on school is compounded by the fact that some of the most profound shifts have been in the core technology of schooling, more specifically, shifts in the means by which information is stored, retrieved, transmitted, and processed. The shift requires school leaders to respond with dramatic and powerful change in the way schools go about doing their business and perhaps even a redefinition of the nature of the business they do. To date, however, the response has been slow. Most efforts to bring about improvement in school performance have met at best with only moderate success, and what success there has been has largely taken the form of turning truly terrible schools into mediocre ones. There has been less success in making mediocre school excellent which has driven excellent schools to appear to perform even higher.”⁶(Schlechty Page.1). Basically what Schechty is saying is that school reform needs to take place in order for education to improve. I believe that as well. School improvement is essential to closing the academic achievement gap. We must be willing to

⁶ Ibid

come up with new innovative learning models that challenge our kids to become the best that they can possibly be. We must be willing to set high expectations for academic achievement as it relates to classrooms excellence. And if we teach to the higher standards our students will rise to meet it.

Dr. Steve Perry opens his book “Push Has Come To Shove: Getting Our Kids the Education They Deserve Even If It Means Picking a Fight” by saying, “I didn't start the fight, but I am damn sure going to finish it.” Dr. Perry tells how he “got dragged into a battle by an innocent sounding question”⁷.

When Ms. Sanders asked me, " why do rich kids get good schools?" I don't have a good answer." (Perry. Page 1). This question is still being asked today. Why is it that rich kids get the best schools? When we look at our society, we can see those in communities who can afford better schools for their children and they will go to no limit to make sure that they are educated properly. And here too is where we see another real truth about education. It is a financially driven institution and school districts and states that have the resources financially or direct their resources to make sure that they attract the best teachers and the best administrators to carry out the educational process win.

Regardless of that fact, at the end of the day it boils down to the teacher. “Teaching to Change Lives: Seven Proven Ways to Make Sure Teaching Comes Alive” by Dr. Howard Hendricks talks about the law of the teacher and how the effective teacher always teaches from the overflow of a full life. The law of the teacher simply states is

⁷ Steve. Perry, *Push Has Come To Shove*, (New York, Publishers Press 2011), 1

this: if you stop growing today, you stop teaching tomorrow." ⁸In other words, teaching full life perspective helps students learn from their own experiences. To be a good teacher it means that the teacher never stops learning and is always open to new ideals and experiences. Bell Hooks, in her book "Teaching to Transgress" brings another valuable point to the subject and that is that all of us are sinners saved by grace and we bring our own baggage, teachers as well as students, to the table and we must be cognizant of that fact."⁹

Socio-economic status, sometimes shortened to SES, is a classification indicating the close relationship between a person's social status and his financial standing. Social economics has to do with a person's income, education, social standing and financial wealth. Our society puts a lot of emphasis on monetary gain. A person is judged by how much money they make and on how much education they have obtained, whether they have a degree or not. Also a person occupation determines their ability and influence within the society. The lower education that a person has will determine their income ability. The higher level of education the person has also determines their ability to access social mobility.

When it comes to increasing knowledge in secular and Christian education it is important to distinguish that finances play a critical role in accessing higher education. It does not suggest that a student is not smart but what it does suggest is that if they don't have the finances to go to school to improve their standing, they will always have jobs that are at low wages. The goal of social economics is always to go from one level to the

⁸ H, Hendrick, *Teaching to Change Live*, (Colorado. CO, Multnomah Books, 1967), 70

⁹ Bell. Hooks, *Teaching to Transgress*, (Philadelphia, Taylor, Francis, 1994), 25

next, moving upward in status, and more commonly referred to as keep up with the Joneses. Schools that are in better influential areas have more access to higher education choices and more educational tools are available than in poor communities.

In the book "School Finance: A Policy Perspective" the authors reveal¹⁰ that for more than a century, revenue per pupil for education, after adjusting for inflation has constantly increased decade after decade, but over the past 50 to 60 years, most of the new dollars have not going into the regular classroom. Instead, those dollars were used to pay for specialists in the school who provided services for non-core subjects or for extra student needs outside the regular classroom. This allocation of new educational resources helps explain why student-to-staff ratio declined substantially while actual class size has not."¹⁰

Those schools that have a good balance between teacher and student are more effective than those in the city schools that have 30 to 35 kids in a classroom. Unfortunately, the American education system appears to boil down to a system driven by not much more than socio-economics: class and culture, money, and power. The more money and power you have, the more influence you have. This causes a great problem in our communities because poor people are left behind to fend for themselves. Social economics also affects the health of people Studies show that people who are financially wealthier have healthier lifestyles than of people who are poor. There is a direct correlation between economics and status and health if you manage your money correctly is also said that you will manage your diet as well.

Political science is the study of government, public policies and political procedures,

¹⁰ Odden, A, R, Picus L. O.; *School Finance, A Policy Perspective*, (New York, McGraw-Hill 2008), 197

systems, political behavior. Politics plays a major role in any effort to close the academic achievement gap. In every facet of life there is some type of political awareness that one needs, particularly in education because it is so politically driven due to the fact that its operational funding comes from the federal, state, and local governments. All of these entities interact with one another to try and come up with legislation that is helpful as it relates to academic achievement disproportions. The essence of political science is scientific. It takes the real world situations and reduces its outcomes to methods deemed to be scientific and calculated. Closing academic achievement gap by using scientific methods give us a measurable way of better understanding the challenges school districts face.

Education is so affected by political science in the context of public opinion. Politics and opinion go hand-in-hand. How people view their local school district, administrators, and how well the funds and schools are managed determines whether tax levies will be pass or fail. Just like politicians, school districts must also have an eye on their public relations image. In his book "Public Relations In Schools.¹¹", Theodore J. Kowalski asks "how should educators view the emergent political context for public schools?" "Educators increasingly need to reflect on their communication with parents and other groups about educational issues. In past decades, when there was a broader consensus about the goal of public education, it was less necessary to engage in such reflections. Today, educators who want to facilitate and lead local efforts to improve school must recognize the various views held by diverse constituents.

This new relationship between educators and the public can be viewed in three ways." I

¹¹ Theodore J. Kowalski, *Public Relations In Schools*, (London, Press, 2010), 187

think it's quite interesting how Kowalski distinguishes the views. The first is an instrumental view.

Instrumental education is one where policies are set by school districts at state levels. These entities advise on general policies to be carried out and set a standard like core curriculum. The second view is a strategic view. This view is aimed at building a decision-making capacity within the school. For example, the development of the school site plan would be formulated by the teachers and administrators within that school. The third view is a communicative view. Communication actions focus on understanding and building consensus within the school and school district.

From public perception to managing the views and perspectives of educators in the school system, it is clear that social political involvement influences every area of education,

From an educational perspective and a theoretical one I would like to go a little deeper my explanation for education some of these things might be repeated in this particular section put emphasis on the importance of education. The foundation of education as laid out in theory and practice.

At the very core, education is about people that are students, teachers, and others, who operate in a number of diverse environments. This text is about bringing those people, processes, and environment to life for your student.”¹²

As a teacher and in the profession of education last 25 years I have that opportunity to set in many classrooms and observe the educational process within our communities. Let me stretch the ideal for the theory of education and how important it is from a

¹² Rosalie K. Cracked, *Foundations of education*, (upper Sandusky River, New Jersey, Columbus Ohio 2004), 7

professional perspective to be involved and engaged in education. Life is a continuance of learning at one point in my learning journey as student, teacher, safety and security resource coordinator principal. This has opened my eyes have they've seen a range of activities as it relates to education. With this in mind educators are the people who change lives forever. A good master teacher knows his subject matter to integrate knowledge and teach differential styles depending on more challenges in their cognitive development. the system of education is a vast range of different realities, from financial, curriculum, academics, students, parents, teachers, principals, school board, school levies, discipline, teacher's union, and finally the community. All of these things are the inner workings of an educational system. The theoretical perspective is that all of us bring our own experience and are social and cultural context to the table as it relates to education. With that in mind somehow we must continue to make all of these different entities work together for the greater good of all involved Educational development as it relates to the prospect of curriculum, increasing biblical knowledge of middle screw students an afterschool program for the Concorde community Baptist Church is literally a curriculum development. The long-range effects of this project will develop an afterschool curriculum for kids K-8. The fundamental call to learning is curriculum development and writing curriculums that are easy and yet rigorous and fun and exciting for kids to learn. What we must do is define curriculum can come up with a perspective of recognizing its influence on perceptions.

At one level, curriculum acts as a filtering mechanism, which allow some content to survive to be included in instructional programs and other content to be eliminated. At another level, it functions as an ordering mechanism. That is, it's not only help you identify instructional content but also assist you in other educators as you seek to assign higher properties to some topics in the other. Finally, curriculum decisions provide some guidance about the order in which

material should be introduced. The very term curriculum acknowledged the importance of this important sequencing function.

Expression derived from an ancient Latin word meaning a running course through time, the meaning involved to imply a sequence of learning expressions or. courses.”¹³ At the Concorde community Baptist Church, I developed a curriculum for afterschool program to increase biblical knowledge. The after school program is based on S.T.E.M. science, technology, engineering, and math. the afterschool program starts at Three p.m. and ends at five p.m. There are 36 biblical lessons for the academic school year. 18 Old Testament stories and 18 New Testament stories. Included in the two hours are the first 30 min. of every day is biblical instruction for increasing biblical knowledge. The afterschool program meets Monday to Thursday dinner is provided. Increasing biblical knowledge has to be holistic in its approach.

every day some aspect of science, technology, engineering, math, and a physical education activity takes place every day.

Education is nothing more than building blocks for tomorrow all of our experiences in life amounts of different building blocks as we continue the process of learning living and experience different aspects of learning and life. One of the things that educators have to learn is building background knowledge of academic achievement. In his book Robert J. Marzano talks about building background knowledge. The question is how do we acquire background knowledge.

We acquire background knowledge to the interaction of two factors (1) our ability to process and store information, and (2) the number and frequency of our academic oriented experiences. The ability to process and store information is a component of what cognitive psychiatrist for two as fluid intelligences. As

¹³ David G, Armstrong, *Curriculum Today*, (Upper Saddle River New Jersey,, Columbus Ohio, Merrill , Prentice Hall2003), 4

described by Cattell (1987), Lord intelligent is innate. One of its defining features is the ability to process information stored in permanent memory. -Lord intelligent is associated with enhanced ability to process and store information loaf would intelligent is associated with diminished ability to process and store information.”¹⁴

Building background knowledge is essential in every experience that we have as it relates to education. As we go through life we acquired knowledge is based upon different mix variances and so must learn to bring all of those experience together and remember that they are learning points to our lives. A master teacher uses every aspect possible to illustrate her to make a point that can be a teachable moment for any student. Basically background knowledge is any teachable moment that we experience in our life that causes us to think and process information stored and recalled. A good teacher knows that the student has to have the ability to recall information that is stored in a cognitive and intellectual and spiritual department. So human development in and of itself is crucial. The consequences of poverty mean that a student in of mine may not develop correctly because poverty has affected the cognitive development mold. Somehow in education week we must eradicate poverty so all students have a fair chance of developing mentally and psychologically correct.

Integrating knowledge is crucial that the curriculum we look at background knowledge, and we've looked at education as a whole and all the many components of it. Once we acquire all of this knowledge there must be a point where a master teacher now

¹⁴ Robert J. Marzano, *Building Background knowledge, For Academic Achievement* (Alexandra Virginia, Association for supervision and curriculum development 2004), 4

must integrate knowledge to the students.

Enter Gratian and differential instruction every teacher should understand the concept and began to teach differential based upon more students are academically. The question becomes how'd we begin to integrate in differential instruction. In their book curl and Carol Ann Tomlinson Jay McTighe *Integrating Differentiated Instruction Understanding by Design*.

At the court, teaching is an art that calls practitioners work simultaneously in multimedia, multiple out. Central to teaching is what we want to teach – almost as though, understand, be able to do. Expert teacher is continuing deeper understanding of the essentials of the subject, to increasingly grasp and wisdom. That understanding is key to teacher's role in curriculum planning. It is difficult to imagine someone becoming a great teacher of persistence attention to element of the art of teaching.¹⁵

A teacher should teach because they have passion for teaching her or she should understand that they have an opportunity to change a student's life for her and make lifelong impressions on that student. Central to teaching again is what we teach how we teach when we teach how to integrate knowledge at its highest level. The teacher must be persistent and understand elements of the content of what they are teaching. All teachers can be master teachers if they are serious about developing this skill set.

One of the things that has to happen in education students must begin to build there have vocabulary. Vocabulary helps students to express what they mean and how they feel in all academic areas is science, math, geometry, literature, building vocabulary very important for student self-esteem. The master teachings must select teams that students

¹⁵ Caorl Ann. Tomlinson, Jay McTighe, *Integrating Differentiated, understand by design*, (Alexander Virginia, Instruction, Association for supervision and curriculum development2006), 12

can learn to build self-esteem and character.

Integrating knowledge and building academic vocabulary suggested there are six steps and processes of building vocabulary Words

With the background of selecting terms completed, the focus turns to teaching. Although the background work must be done in order to design and implement a comprehensive academic vocabulary program, the ultimate success or failure of the program. Quality instruction teachers provide. This chapter provides specific recommendations for teaching the selected terms.

The six step process described will guide the direct instruction targeted academic terms. The first three steps, use as set, ensure that teachers appropriately introduce and help develop an initial understanding of it. The last three steps describe different typesets multiple exposures that students should experience to help shape share their understanding of terms.”¹⁶

Here are the six steps that help students with vocabulary.

- 1: Provide a description, explanation, or example of a new term.
- 2: Ask students to restate the description, or explanation, or explanation in their own words.
- 3: Ask students to construct a picture, symbol or graphic representing the term.
- 4: Engage students periodically in activities that help them add to their Knowledge of the terms in their notebook.
- 5: Periodically ask students discuss the terms with one Another.
- 6: Involve Students Periodically in Games That allow them to with terms.

Using this process will expand vocabulary knowledge and increase biblical knowledge. It also expands students’ knowledge base for other academic areas.

¹⁶ Robert J. Maraano, Debra J Pickering, *Building Academic Vocabulary, Teacher’s Manual*, (Alexandria, VA, Association For Suervion and Curriculum Development,2005), 9

The world we live in changes; we have many kinds of cultures that are evolving day by day. Pastors teachers all educators must culturally proficiency order to deal with the ever changing educational system. Since we live with many different cultures we have to be sensitive to other people's traditions and practices. With all of the terrorism happening world we still have to be respectful of the people from other cultures. Cultural proficiency seeks to examine all of the different issues that arise in education. It seeks to understand other people's opinions and thoughts values of these systems based upon their own context.

Culture proficiency is a way of being that enables both individuals and organizations to respond effectively to the people who differ from them. Cultural competence is behavior that is aligned standards that move an organization or an individual towards cultural proficiency interactions. Therefore, to use for developing one's culture competence:

The continuum: language for describing a healthy and non-productive policies, practices, and individual behaviors

The essential elements: by behavioral standards for measuring, and planning for, growth toward called cultural proficiency

The guiding principles: underlying values of the approach

The barriers: two caveats that assist in responding to resistance to change"¹⁷

With the changing of America as it relates to our culture immigrants and migrants moving from all. Today education is changing the academic achievement gap spreading due to language differences and barriers and poverty. So it is incumbent on our leadership to identify, strategies and best practice and reconciling differences between multicultural groups.

¹⁷ Randall B, Lindseymond D., Kikanza Nuri Robins, Raymond D. Terrell, *Cultural proficiency, a manual for school leaders*, (Tthousand Oaks, CA, 2003), 5

Theoretical foundations essential in establishing different professions is that relate to our biblical foundation and the integration of our research project. Increasing biblical knowledge middle school students in an afterschool program for the Concorde community Baptist Church. My biblical foundation is Old Testament biblical foundation is Hosea 4:6 New Testament biblical foundation is Second Timothy 2 :15.

my people are destroyed for lack of knowledge: because now has rejected knowledge, I will reject the, that thou shall be no priest to me seeing thou hast gotten along thy God, I will also forgive thy children.”¹⁸ Hosea 4:6

study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth.”¹⁹ 2 Timothy 2:15

My biblical foundations give credence to the fact that there any different things happening in society as it relates to education. In Hosea’s time it was oppressed for the people of Israel being oppressed by the Assyrians. God wanted to show the people that they had left their first love. He uses the life of Hosea to demonstrate his relationship with the people of Israel. Israel had gone whoring after other gods and I want to remind them that they need to return back to their first love which was him and that he would forgive them of all of the trespassing. Secondly much of the biblical foundations which launches second Timothy 2:15 suggest that in this new millennium are kids are going to have to study and work hard show themselves approved by God. If they approved by God and he will shortly be approved May as it relates to academic achieve.

¹⁸ Ibid

¹⁹ Ibid

Finally, as it evolves around education and theoretical concepts that relate to the professional education and Christian education. It all boils down to leadership instructional leadership is the focal point for education. Instructional leadership is collaborative of instruction that involves supervision to increase academic achievement. If we're going to increase academic achievement. To collaborate with all areas of professionals to glean from each other's knowledge and experiences and concepts. In the academic world instructional leadership serves as a supervising two to better help teachers instruct student's with the hope of increasing academic achievement. This same consent can help in the sense of increasing biblical knowledge if we model ourselves after this concept we can use pastors Sunday school teachers and volunteers to assist in increasing their Biblical knowledge by supervising them. Teaching is the key focus in instructional leadership says Anita Woolfolk Hoy and Wayne Kolter Hoy in their book instructional leadership, a resource base guide to learning in school. A critical role for all principles that is being an instructional leader one who has to lead their staff first that by being the master instructional leader.

It teaching matters, saying: it is the *sin qua non* all schooling; in fact, good teaching is what instructional leadership is all about: finding ways to improve teaching and learning. There are no simple answers to what good teaching is, but we know it is anchored in experience. Expert teachers work from integrating seeds of principles instead of dealing with each new event as a problem.

They have for professional knowledge and academic subject, teaching, strategies, curriculum, student characteristics, learning content, teaching goals, and pedagogy of content knowledge.”²⁰

²⁰ Anita Woolfolk Hoy, Wayne Kolter Hoy, *Instructional leadership, a research base guide to to learning in schools*, (Boston Massachusetts, Persons2006), 11

If we're going to make a change in the education arena were going to have depend on our leaders. The instructional leaders who are the principals and administrators who can make a difference in a congratulations and churches pastors and people.

The next thing I want to talk about theological foundations is the practice professional psychology the scientific definition for psychology is the science study of the human mind as it functions, especially those affecting behavior in a given context. African-Americans have had psychological challenges of slavery. We grabbed from the continent of Africa and brought to America and enslaved it his cause us to be in chained up to a history of slavery and abuse. America's greatest city in the will go down in history will be slavery, somehow or another God has given us the psychological fortitude to overcome slavery. Yet as we are here and the 21st-century slavery still has its effect on American as well as the rest of the world. Somehow or another we must work you are different psychological perspectives on slavery and its effects on education. Somehow we must be convinced that it is the renewing of our minds that causes us to overcome our challenges and difficulties in the world. Education is about expanding the mind psychology is about how the mind functions it is me believe that these two go hand-in-hand in the since of gaining and learning new concepts and ideals Pauline fall theologically put it this way.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Romans 12:2²¹

Literally Paul declaring that the renewing of our minds brings us in perfect peace to the

perfect will of God but the battlefield is in the mind. Paul moves this point a little father I'm making this biblical declaration in the book of Philippians.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. "Philippians 2:5-7²²

We see here again Pauline thought pushes the issue that the battle was in the best way to win all of our victories it starts in the mind, it all begins with how you think feel and act, the challenges that come in your life and how you respond to adversity.

Somehow we have yet to recover from the psychological damage of slavery. In order to move forward somehow were going to have to send a strong message of recovery even though her mental state may have been damaged from the effects of slavery we have recovered.

Dr. Na'Im Akbar talks about the chains of psychological slavery.

Slavery was legally in in excess of 100 years ago, but over 300 years of experience in its brutality and unnaturalness constitutes a severe psychological and social shock the minds of American. This so was so destructive to the mentioned my process that current generation of African-Americans, although we are 5 to 6 generations from the actual experience of slavery, it's steel caring the scars of this experience in both our social and mental lives. Psychologist and sociologist have failed to attend to the persistence of the problems in our mental and social lives clearly have roots in slavery.

Only the historian has given proper attention to the scattering realities of slavery, and he has dealt with it only as descriptive of past events."²³

This same story could be told from the perspective of the Israelites the Hebrews were in abundance for 400 years. Slavery always have its effect on psychological minds of

²² Ibid

²³ Na'In, Akbar, Breaking *The Chain of Psychological Slavery* (Tallahassee, FL mine productions, 2002), 3

those who have been enslaved. The scars are sketched in the minds and memories of those who have not only from pastern orations experienced slavery. But the effects that linger in our present-day age. These effects have even transferred in to education, mental health, theology, and economics. In all aspects of human life as an American there is some trace of slavery connected to. Even by the fact that just your DNA. The effects of slavery and organizational psychology and systemic racism and bigotry are felt and seen in America today. Again Michelle Alexandria talks about the new Jim Crow massive incarceration. What are the psychological effects of calls by this new slavery they will be far-reaching.

The profession of the psychologist has come a long way emerged from the 19th century we have psychologist in every aspect lives. Psychologist in our schools, our hospitals, prisons, mental institution, this provision affects every aspect of our community. Yet with all of these questions about the mind we still struggle still are intrigued with new evidence emerging from are mind every day. Psychology is the individual study of the mind, also is organizational sign, organizations have their own way of thinking. Many institutions in America today are institutionally racist.

Institutional racism is alive and well in America many allow organizations racism because it lies within the institution that practices and beliefs signify they are racist institution.

Planned change theory

In order to play an effective intervention will need some kind of comprehensive change. Which explains how to enter initiate change, how to manage the total

change in process, and how to stabilize the desired change. The problem of initiating change is especially silent because of common observation that people this change, even when the goals are apparently highly desirable.”²⁴

As relates to our theoretical theories this theory can be used in education, in psychology, and economics and theology. Here are five things that are involved in change theory’ (1) a change process involves not only learning something new (2) note change will curb as there is motivation to change. (3) organizational change such as a new structure, process, reward system, and so on occur only the individual change and he members of the organization; (4) most of the change involves acting, values, and so image, (5) change is a multistage circle similar to the adaptive coping cycle previously reviewed,

This theory enlarges the ability to change this situation and circumstances. Economics is a science concerned with the process or system by which goods and services are produced, sold, and bought. Everything in our society centered around money, it is impossible on about. Money affects every Avenue in life no matter where you go in life you’re going to need some money. Or you’re going to be effected by economic policies that affect every human being.

For Christians to many of us have been affected because we don’t have the resources to do what we need to do. Without money are economic, it is hard to sustain your daily living. Many of our criminals had to turn selling drugs as a way to earn money. But somehow at the end of the day many man ended up in prison trying to make a quick hustle off selling drugs doing illegal things because they have money or resources.

Education is the engines which has however our nation to unprecedented levels of

²⁴ Richard S. Lazarus, *Organizational Psychology*, (Englewood Cliffs, N.J., 1980), 243

wealth and freedom. In the political system of representative democracy, which assures our freedom, the most in office is that of citizen the voter with the unlimited power. Our satisfaction capitalistic economic system as national wealth which is the envy of every world. Neither could function without a family educated populace. Education is, and has been, the foundation of which the greatness and the well-being of American depends.”²⁵

This nation has been built on those who have and those who have not. To live in the wealthiest country in the world and yet have such a high poverty level is unbelievable. Somehow we must eradicate poverty with so much wealth and our disposal. There are too many people who are homeless, unemployed mentally ill, under educated, in jail. For America to have so much money we are in such a poor state of the being. In America 1% of Americans own 90% of wealth that doesn't make any sense.

Increasing biblical knowledge of middle school students and afterschool program for the Concorde community Baptist Church. 100% of the students to stay after school program were on free and reduced lunch federal assistance. Poverty is part of education many of the students that are served are receiving some form of assistance. In a theoretical foundation approach I want to give a definition of poverty.

To better understand student and all from poverty, a working definition of poverty is by Ruby K Payne PhD in her book a framework for understanding ours.

The existence of an individual does without resources, having no money to purchase goods and services you being able to choose and control emotional storms, particularly to negative situations, without engaging in self destructive behavior. this is an internal resource shows himself standing preservation, and choices. Having mental ability and reading writing computer) to deal with daily

²⁵ Robert G Stabile, Ph.D.: *Ohio School Finance Blue Book, income and expense line*, (Columbus Ohio, Robert G. Stabile 2006), 1

life. Believing in divine purpose guidance. Having physical health and mobility. Having friends, family, and backup resource available to assist in time of need. These are external resources. Knowledge of hidden rules knowing the unspoken cues the habits of the group.”²⁶

The economic theory of supply and demand in education there is a theory of supply and demand in every area of life. Supply and demand is perhaps one of the most fundamental concepts of economics and it is the backbone, market economy. In our society there's always a need for products and services. Demand refers to how much quantity of a product that one may need or service desired by buyer. The quantity demanded is the amount of products people are willing to buy at a certain price. The relationship between price and quantity determined is known as demand relationship. Supply represents how much the market can offer. The quantity supply refers to the amount of a certain good procedures are willing to apply when receiving a certain price. The correlation between price and how much of a good or service is supplied to the market is known as the supply relationship therefore it reflects supply and demand.

In our capitalistic society people who don't have the money to demand supplies are usually in poverty and cannot access the resources that are available within our society. one of the major problems we are facing in America today is a deficit America finds itself with \$20 trillion deficit somehow we must embrace the day that's causing our society to spin out-of-control. DeForest B. Soaries Jr. Arancamerica must eliminate its staff the book talks about consumer debt the new slavery.

Imagine strolling through the grocery store and suddenly noticing that most of the other shoppers are wearing chains around their waist and ankles. The new mother

²⁶ Ruby K Payne Ph.D.: *A Framework For Understanding, Poverty*. (Highland, TA.2003),18

with her little girl setting and the front of the cart. The older gentleman contemplating brands of breakfast cereal. The college student reaching for the frozen pizza. The career woman grabbing dinner for her family on the way home from work. All of them suddenly oblivious to the way for encumbrance of heavy iron chains securing their arms and legs.”²⁷

There must be a debt Buster in our society. We must get out of debt and any means necessary. America will never be the country is supposed to be with a \$20 trillion deficit. This deficit will be left to our grandchildren and great-grandchildren many years after we are gone off the scene we must eliminate this step. The reason why Israel were able to be in slavery was because they had lack of resources they depended on the Egyptians for their resources economic poverty is a part of depending on someone else for resources that you don't have. When the other party has the resources they can control you by giving you the resources that you need when they want. It is a form of manipulation and deceit. He who controls the money controls the show! Dr. Souris gives us 12 steps on how to eliminate that within our lives the Bible say don't be in debt to anyone.

What is value that is the question what we value we willing to work for. Dave Ramsey in his book financial peace talks about the things that we value.

Be careful of society that assigns a value to a person based upon it's wrong view of collecting stuff. You are value as a human being as a person, it is not based on your ability to collect stuff if you have jumped on this train of thought, you will be derailed because the first money principle will get you. Money is active in the psychological realm as well. When you prioritize get off track money will take command instantly calls of its act to the principal. I love the old adage measure your wealth not the things you have about the things for which you would not

²⁷ DeForest B, Soaries Jr, *Say Yes to No Debt, 12 steps to financial freedom* (Grand Rapids MI, Zondervan 2015), 15

take money.”²⁸

Managing our money is crucial don't let money minutes your economic power determines what community gets what things as relates to resources within the second. The poor the community the less resources that are available for those people who live in the community. Poor health services, failing schools, raggedy grocery stores, high levels of crime, high school dropout level high, high unemployment. This just goes to show that there is a correlation between finances and our communities the more money into community to better their service the better their schools are. The reason that we have poor failing schools is because some communities are Richard and other communities in the tax base allows the school to hire the best teachers to have the best services within the school district because I have a higher tax base. The more money you have the better your services are, America has enough money for all of our schools to be passing. The reason that our schools are failing is because most Americans that 1% that owns 90% of the wealth is just greedy.

Economic leadership people such as Bill Gates, Warren Buffett, Oprah Winfrey, financial literacy to overcoming economic property. Any organization must have good leadership to guide it in this time of economic down with the recess 2008. A working definition of leadership and financial management.

A Leader, according to Webster's, is someone out and inspires others think this is an entrepreneur is someone who rules, guidance, and inspires others. The dictionary is said and entrepreneur is someone who organizes, operates, and assumes risk for venture. the root of the word entrepreneur is a French word

²⁸ Dave Ramsey, *Financial Peace, Restoring Financial Hope, to you and Family*, (New York, Viking, 1997), 20

entrepreneur one who takes risks.²⁹

The church and its leadership must use the resources that God has blessed the for the people with whom you it seems to serve. This is a calling to serve humanity through the resources that the Lord has blessed us.

The final theoretical foundation of this recent action project is theoretical concept of theology as it relates to the church in the Christian experience. The church in Christian theology: together for it is the past who carries out the job search and interpretation.

Encountering the biblical text read, feel, question, react. For it is the pastor who gives the first impression of the biblical text.

The first step in countering the text is similar to early stages of a relationship the person. When you meet a person, you form the initial impression, because aware of feelings, and begin to recognize questions you want asked in order to get to know the person. These initial responses often change as the relationship grows, and questions that often seems to fade into the background as others prove to be more important. Get your first impression using since the tone of a relationship. Acknowledging them all allow you to test them against the data of further experience with a person, experience with the person, and to recognize how those initial actions might be affecting how process subsequent information.”³⁰

The pastor ability to interpret the Scriptures come up with conflict resolution space upon the word of God. This will be a helpful asset in the life of the pastor and congregation. We know the conflict arises in the church and the biblical interpretation is to wait to handle most conflicts

As long as there are human beings the church the church will always have conflict.

²⁹ Dave Ramsey, *Enter Leadership, 20 Years of Practical Business From The Trenches*, (New York, Howard Books, 2011), 10 it is the last one is really good news is 10

³⁰ Frederick C. Tiffany, Sharon H. Ringe, *Biblical Interpretation, A Roadmap*, (Nashville, TN, Abingdon Press 2006), 55

Conflict raises the ugly head of the begins, with the choir, the ushers, the nurses, every aspect of the church has the ability to have conflict in it because it has human beings. So we must learn how to manage our issues and keep them inside the church is supposed to let them get out in the community.

put on the whole armor of God that ye may be able to stand against the wiles of the devil.
for Wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. "Ephesians 6:11-12³¹

The apostle Paul talks about conflict in the church. Must be always aware of the enemy that is inside the church as well as the enemy outside of church to deal effectively with conflict that arise within the church.

George H. Cosgrove and Dennis D. Hatfield have come to the conclusion that the family systems theories work best in the life of the church.

Family systems theories have been around for some 40 years, effectiveness and Mrs. Therapy is now well documented it is only, however, that family systems theories have been applied to the congregation as a family like system. At one age. Firemen book generation to generation considers the ways in which the family system of ministry in acts of the family system of congregation.

Kenneth Mitchell's book multiple staff ministries, applies family systems theory to the church staff relations."³²

Theoretically the church and the pastor and biblical interpretation should be the methodology for handling, conflict resolution. The word of God is the only foundation settling disputes within the life of the church. Although there other meaning systems the church's bishops counsel deacons counsel all are based fundamentally on the word of

³¹ Ibid.

³² Charles H Cosgrove, Dennis T Hatfield, *The hidden systems behind the fights, church conflict*, (Nashville, TN, Abington press 1994),

God to settle disputes.

The preacher is to exhibit love in all areas of church life ending this theoretical foundation research project increasing biblical knowledge of middle school and after school program for the Concord community church. Brings me back to my biblical foundation Scripture Hosea 4:6 Robert B. Laurin clarifies Hosea's concept of biblical knowledge.

Faithfulness means honesty, fidelity, trustworthiness. Kindness special word in Hebrew, different translator combines the ideal love. Kindness and loyalty. It is common word used to describe the covenant relationship between Yahweh and Israel but it is also use human. The lack of both of these can be traced to Israel's failure to know the Lord. This key to the book is stated clearly in verses 4:6 of Hosea my people are destroyed for lack of knowledge. What do you mean by knowledge of God? He means information about God (2:8)obedience respond to(6:6) and fellowship with (2:20)."³³

The knowledge of God is the foundation of all truth, and without him there is no truth. Hosea realizes that God works in mysterious ways a preacher and a prostitute who would have thought that God used that illustration is Israel

³³ Robert B. Laurin, *The late introduction to the Old Testament*, Judson Press (Valley Forge, periodic journals magazines PA 1970), 115

CHAPTER SIX

PROJECT ANALYSIS

This research project has been very fulfilling and rewarding. We set out to increase biblical knowledge with and middle school a student's my triangulation of the research project was a pretest posttest, parent survey, and a final test. This process was very rewarding participated and it also allowed us to build relationships with different student multicultural backgrounds. The students were very committed to making sure that where their attendance in order that they would have prefect attendance in order so that the student could have can participate in the afterschool program. We saw a change in the student's behavior and in their participation in the class as the students learn to interact with one another and the afterschool program.

METHODOLOGY

Hypothesis

The context of this project is the Concorde Community Baptist Church in Columbus, Ohio. The problem is that the middle grades students do not have any knowledge of the Bible. The research will facilitate quantitative research. Through the teaching process the Methodology will include, group teaching, discussion, activities, quizzes, word puzzles and individual assessments this will increase biblical knowledge. The triangulation of data will include the administration of pre-and post / test survey, and parents survey, and

final test. The goal is to create instructional assessment oriented tutorial afterschool program that successfully addresses biblical knowledge and advancement of Christian education. The specific research questions address how increasing biblical knowledge for middle school after school programs directly affect community outcomes and specifically how the use of literacy strategies promote biblical knowledge change the effects of student's achievement in afterschool programs. The question is what's strategies helps students access biblical knowledge to be integrated into their academic achievement as it relates in the classroom. In conjunction with biblical knowledge and academic achievement students will be able to increase their reading knowledge as well as their biblical knowledge. These visiting strategies that should have been taught at early elementary level. But due to many of the variables with in the communities many of our children don't have access basic learning to use to help them increase their literacy at a higher level. Many of our students have not been taught phonics our pronunciation of words. So one of the strategies that we will revisit is phonics learning how to pronounce words and also getting the comprehension of the content the word when it's they are learning.

Research Design

This project research design was four weeks of afterschool tutorial of the bible at the Concorde Community Baptist Church in Columbus, Ohio. We had ten kids participating who made all ten of the required tutorial practices. All participants were excited about attending and anticipated eagerly in the program. Program meet weekly on Wednesday's from 3:00 p.m. to 5:00 p.m. There were ten bible study lessons completed

within a four-week session which lasted four weeks.

My triangulation was a pre-test a post-test, and parent survey in the final test. All of the parents participated and attended the close-out program to observe the children receiving their certificates of participation. My parents survey was designed to encourage parents to study the bible as well.

Intervention

Intervention is the facilitator of the afterschool biblical knowledge program. I was important for me to reflect on my own journey as a youth. And to see how the church played a major role in my development as a young Christian. It was to the new Salem missionary Baptist Church, where I joined and after school literacy Bible-based program. That influenced me to become a Christian. So it was important for me to reflect on the fact that the Concorde community Baptist Church could have the same impact in the community in which we serve. Our goal will be simple to increase the biblical knowledge for six and eighth-grade students within the community and within our church.

Using the methodology of action research was use within this project. We want to build a relationship with the children and the parents to continue the process of biblical literacy that it would not only take place in the church, but it would take place in the home to continue kid's knowledge base for the Bible. This project afforded us the opportunity to collect data from all of the participants. Actual research is a wonderful way to evaluate your participants within your program." Action research is social research carried out by a team that encompasses a professional action research and the members of an organization, community or network(stakeholders) who are seeking to

improve the participant's situation. AAR promotes broad participation in research process and support action leading to a more just, sustainable, are satisfying situation for the stakeholders."¹

The success of the program would be determined by the participant and the parents who were all excited. The program would focus on increasing biblical literacy for students and connecting the parents in building relationships for the continuance of biblical knowledge outside of the church. The implementation would focus on building biblical knowledge, but also giving the students an opportunity to learn about the Bible in a safe environment. The community in which we serve the students is challenged with crime and drugs and unemployment and low literacy rate. As it pertains to reading and biblical literacy as well collecting quantitative data analysis will improve the community as a whole and no areas that we need to work on going forward.

Problem Statement

The context is the Concorde community Baptist Church which is located at 487 N. Champion, Columbus, Ohio, 43205 is whether we can work together to raise biblical literacy for students in middle school from an impoverished community. There are fifteen schools within this community on the near east side of Columbus and the main street is called Mount Vernon Ave. it is an historic community on the history of Columbus of African-Americans it has a high crime rate high unemployment rate, there is one hospital called the Ohio State University East hospital. There is a high unemployment rate there is

¹ David J. Greenwood, Morten Levin, *Introduction to action research, second edition. Social research for social change* (Thousand Oaks, London, New Delhi SAGE Publications2007),3

high homeless rate, I would say 70% of these families are headed by a female head of household in this community zip code 43219 – 43203. Many of our schools aren't academic emergency. I kids don't have access to tutoring in Richmond and other academic to in order to be successful in education. One of the historical project developments have been closed down which is called Poindexter Village. Families have been relocated the community is going to a drastic change. There is game violence in the community. This community is 95% are African-American. But regardless of all of the social ills it is a community that has great potential. So our focus as the Concorde community Baptist Church is to minister to all people within this community regardless of their social plight. The Bible teaches us that whosoever will let them come.

Our mission at the Concorde community Baptist Church simply is to save the lost sheep. It is also to provide resources to those people that are in need. Whether it be food, clothing, housing, counseling, but most of all we want to develop young minds so that God can use them. Our ministry focus is to open up a community learning Center where children can come and be in a safe setting with educators who can teach them in all areas of study. When people in communities decide that they are no longer going to settle for the status quo. But by developing their minds they can change their environment and their mental state. Concorde community Baptist Church is a bridge that leads people hold to have a personal relationship with our Lord and Savior Jesus Christ this is what it's all about working within our context doing the work of Christ and helping people where they have a need to.

In closing it is important that we work together in the community to close the academic achievement gap. We must have core operation with parents, teachers,

principals, and the community to achieve this goal. We must leave no child behind and we must leave no rock unturned. We have to make sure that our children have access to a wonderful education that they have access to resources that will help them to become better academically prepared. The churches within our communities must heed the clarion call to move forward to fight for our child's education to demand that our teachers teach our key it is correctly. This is our ministry focus this is what we believe God has called our church to do at this time in its history.

If Concorde Community Baptist Church with parents and students collaboratively develop a plan where the church and the school can work together to increase biblical knowledge of this targeted demographic. Doing the proper research will afford us the opportunity to examine our community and the zip code of Columbus 43219 – 43205. However, in these zip codes are the people who make up the six schools that I have referred to in this statement problem earlier. If we can raise the academic scores of students in the school and church it will be in the advantage of the community and in the advantage of those students whom we serve. We must be diligent about the research that we are trying to accomplish in order to close the academic achievement gap by raising student's academic scores in math and reading and science.

Research shows that Hispanic students and African-American students are less likely to be prepared academically than Euro-American students. By doing extensive research we can show that students who have access to the academic tools do better on standardized test and have better success in their academic journey by being better prepared with the fundamentals of such as math, reading, science, history.

Intervention

By increasing biblical knowledge, we also are creating a moral compass to instill in our demographic. By using the bible to increase biblical knowledge it first gives students the tools to navigate through the bible. Secondly, it gives them a safe place to come after school and practice their reading.

As the facilitator of the afterschool Bible literacy program it was important for me to reflect on my own journey as a youth. And to see how the church played a major role in my development as a young Christian. It was to the new Salem missionary Baptist Church, where I joined and after school literacy Bible-based program. That influenced me to become a Christian. So it was important for me to reflect on the fact that the Concorde community Baptist Church could have the same impact in the community in which we serve. Our goal will be simple to increase the biblical knowledge for six and eighth-grade students within the community and within our church.

Using the methodology of action research was use within this project. We want to build a relationship with the children and the parents to continue the process of biblical literacy that it would not only take place in the church, but it would take place in the home to continue kid's knowledge base for the Bible. This project afforded us the opportunity to collect data from all of the participants. Actual research is a wonderful way to evaluate your participants within your program." Action research is social research carried out by a team that encompasses a professional action research and the members of an organization, community or network(stakeholders) who are seeking to improve the participant's situation. AAR promotes broad participation in research process and support action leading to a more just, sustainable, are satisfying situation for

the stakeholders."1

The success of the program would be determined by the participant and the parents who were all excited. The program would focus on increasing biblical literacy for students and connecting the parents in building relationships for the continuance of biblical knowledge outside of the church. The implementation would focus on building biblical knowledge, but also giving the students an opportunity to learn about the Bible in a safe environment. The community in which we serve the students is challenged with crime and drugs and unemployment and low literacy rate. As it pertains to reading and biblical literacy as well collecting quantitative data analysis will improve the community as a whole and no areas that we need to work on going forward.

Implementation

The field experience concerning this research project has proven the very rewarding and ensuring. From the outset of the implementation of this project. I found the students to be quite excited about the afterschool program which is the after school program of the Concorde community Baptist Church. At the onset. The participants were informed that the implementation phase will consist of six weeks, lasting 3 PM to 5 PM 2 hours per session.

On Monday through Thursday for the last four weeks beginning November 6, 2013, and concluding on December 22, 2013. The time was from three o'clock to five. I began the program with an overview of the program. Closing the academic achievement gap: an afterschool program for sixth, seventh and eighth grade students utilizing biblical literacy to accelerate and advance academic achievement. One of the first challenges was getting permission from 10 students to the participant by getting their parents to sign the

permission slips.

As the facilitator of the group, I had a long discussion with the students telling them what the afterschool program would consist of. I explained to them that we would have five sessions, and we would have to Bible stories per session, lasting two hours using the Bible and the curriculum that I design to teach the ten Bible stories.

The next order of business was to make a connection with literacy in the Bible. Explaining to students that reading is very important to the success of their academics. And that the Bible is a key literary work, and that by reading the Bible, it can increase one's literacy and understanding of the Bible. Restating the hypothesis. The purpose of this study is to determine how closing the academic achievement gap through biblical literacy affects academic achievement. Closing the academic achievement gap: an afterschool program for middle school students using biblical literacy to accelerate in advance academic achievement. The premise being that if we can increase literacy by using the Bible. It will increase the overall all reading level of students within the sixth, seventh and eighth grade afterschool program. The context for this afterschool program was the Concord community Baptist Church.

The triangulation of this research is to include a pre-test and a posttest and a parent survey and final test. The students were told that they would take a pre-test and a posttest of 10 questions from the Bible stories that we would be studying. And we would give a parent survey to the parents of the participating students in the afterschool program. The 36 questions are made up of a curriculum which I design to increase biblical literacy and using these 10 stories from content from the Bible. The 10 stories are Adam and Eve creation story, Noah's Ark, the story of Moses, Daniel in the Lions., The

story of Esther, the three Hebrew boys in the fiery furnace, the wisdom of Solomon, David and Goliath, the story of Dorcas, Jesus walks on water.

Week one for our first session was with to last for two hours. We came together, we have opening prayer and we read a Scripture, which was a remember he Scripture for the students on the first session I gave them their pre-test. This was Monday through Thursday, November 4, 2013 after taking the first pretest. I facilitated to Bible lessons. The first one was the creation story Adam and Eve. I wanted the students to get better conceptualization of the creation story in Adam and Eve. So I included a movie showing the creation story, which was very helpful for the students. We also talked about how the world was formed and the universe, the second one was Noah's Ark after I instructed the classes we have a closing prayer that ended our first session.

Monday through Thursday, November 11, 2013 was our second session, which opened up with prayer and Scripture. In the second session. I reviewed Adam and even the creation story and Noah's Ark each student received a remember he Scripture. We also reviewed the pretest, what's 8/10 failed the pretest. In the other three barely passed indicating to me that their biblical literacy was very low. After he reviewed the past two lessons I introduced to biblical stories, which were the story of Moses and Daniel in the lion stand. We close with a prayer and dismiss the students.

Monday through Thursday, November 18, 2013 was our third session we open up with prayer and reading of Scripture. After reading the Scripture, we review my contacts associate Rev. Donald been held. Review the Bible stories, it was important for us to review all 10 of the stories in a process that will keep the review at a focal point. We reviewed Adam and Eve creation story we reviewed Noah's Ark, we reviewed the story

of Moses, we reviewed Daniel in the lion den, after reviewing the of memory Scripture to the students. And I facilitated to new Bible lessons. The lessons were. The story of Esther the Three Hebrew boys in the fiery furnace.

We open up our four session Monday through Thursday, November 25, 2013 at 3 PM we opened up with prayer had a Scripture reading it. Our review of Adam Neve the creation story, Noah's Ark, the story of Moses, Daniel in the Lion's den, the story of Esther, the three Hebrew boys in the fiery furnace. I reemphasize that the importance of literacy is review and the better that you review and the more that you read it will increase her literacy. After the review, we get a memory verse. The memory verse always came from one of the biblical stories. After doing the memory verse. I facilitated to new Bible lessons which were the wisdom of Solomon and David and Goliath. After instructing the lessons we always had a snack for the afterschool program because kids hadn't eaten since their lunch periods. So I'll of all five sessions. We had a snack at the end of the session.

I final session December 11 and lasted for three hours. We opened up with a prayer and Scripture. The kids were giving an afterschool homework assignment which was to review the last to Bible stories with their family members. I opened up with the review of the last eight Bible stories that we have studied and I have facilitated. Adam and Eve creation story, Noah's Ark, the story of Moses, annual in the Lions ben, the story of Esther, the three Hebrew boys in the fiery furnace, the wisdom of Solomon, David and Goliath, then after the review. I have facilitated the new Bible story lessons the story of Dorcas and Jesus walks on water. After teaching the new Bible stories the kids prepared for their posttest as I reiterated from the beginning they would take a pretest and posttest,

which would be the same test of 36 questions. After the completion of the posttest. We invited the parents to come in and see the graduation of the students who completed the program. The kids received a certificate and eight Bible acknowledging their participation in the program. The parents were there to support their students. Also, if this time, we did our parent survey to see how we could engage the parents in this process, a biblical literacy. We finished with a graduation dinner and this concluded our five-week session of biblical literacy.

The next step was to distribute and discuss the necessity of the pre-and post-tests with six, seventh, and eighth grade students that participated in the afterschool program. In our second week we will have a pre-test review. The passing score is set at 100%, what would your % be? A large % of students sixth, seventh, and eighth-grade, students did not pass the pretest. They were biblically illiterate. The group was informed that the pre-test and the posttest was used as a tool are a means to measure the progress before and after the implementation of the afterschool program. They want informed that the same set of questions would be asked in the pretest and in the posttest. On the day of the pretest. I must admit, the students were quite nervous Aldo. They attended church on Sundays. Many of them still do not know or understand the Bible. I reassured them that the process would get better the farther we got into learning the biblical stories and reviewing the content that they will feel a lot better after a couple of weeks about the afterschool program, and biblical literacy.

After grading pretest posttest, I explained to the students that another form of documentation would be needed to triangulate the data. I informed the students that when we have our fifth and final session that we would use a parent survey to triangulate our

data with the survey in order to give parent involvement and support. Letting them understand that when you do research. It is always good to triangulate your data and making a connection with the triangulation being the pretest number one, the posttest number two and number three would be the parent survey.

As I summarize all five sessions of closing the academic achievement gap: An afterschool program for 6/7 and eighth grade students utilizing biblical literacy to accelerate in advance academic achievement. The students first came in for the first session. They introduced themselves to the other students that they did not. The population was four eighth-grade students three were girls and one was a boy.

There were three seventh graders two girls and one boy. and there were three sixth-graders. Two of them were girls and one was a boy. After collecting and having the graduations we did parent survey, which included survey questions. This was the point where I my parents and biblical literacy and asked questions pertaining to their academic success of their children. The implementation of my ministry model has provided a unique but interesting understanding of adolescent teenagers as it relates to biblical literacy. Students responded overwhelmingly to the afterschool program. Closing the academic achievement gap. An afterschool program success, and eighth-grade students utilizing biblical literacy to accelerate an advanced academic achievement. The following is a list of results on a weekly basis.

This project began with the introduction of the research project, four weeks. I facilitated 10 Bible studies, 10 different Bible lessons relating to typical literacy. Helping students to understand the importance of literacy as they go forward, not only as Christians but has academic students. It is to be very import the them to maximize their

reading skills.

The president's "not about their religious experience as students attending the church and learning about the Bible all over again. A lot of the students have forgotten immediately biblical stories because they had no Sunday school experience. Many of them. This was the first time opening up about the Bible and biblical stories.

One of the discussions that I had with my group was the importance of biblical literacy and literacy in and of itself and how it would affect them for the rest of their lives. Emphasizing that not only are the biblical stories, but that the Bible gives teachings on moral character values emphasizing the importance of good work habits good ethical, literary piece to live by the rest of their lives and that they would go deeper into the Bible that they would discover things that would be life changing for the students in their academic careers. The disappearance was excited to see their growth as they started in the beginning with their Bible stories and where the indie they saw a lot of growth in the areas of understanding, biblical words, increasing their reading and a sense of community between all 10 students

Data Collection/Analysis

In my afterschool session, a pretest, questions were explained and administered to all of the sixth, seventh, and eighth grade afterschool program students and final test was give. And doing the final session, we included the posttest. The questions were asked as a tool to gather information on biblical knowledge and its determination if they literacy was increased by attending class and it could be measured. We also did a parent survey to see if we can in gauge parents in the process of increasing biblical literacy. The questions provided data relative to biblical literacy and attitude of the students participating in the program. The data for this project is located in the abstract.

Summary

My area of concern is to increasing biblical knowledge our students are reading below grade level, I am particular talking about Cape to eighth grade students my concern is that reading is a basic essential of education. And if our students do not learn how to read correctly at the intimacies of their educational journey it will cause problems as it relates to the academic achievement at Concorde community Baptist Church. I noticed that many of our children reading below grade level and that they had challenges as it related to reading. As pastor of a church it is crucial for the Church to be concerned about our children's academic achievement and giving them to the tools to be successful in their educational journey. How does biblical literacy set out to increase literacy in children who are in middle school? What I have learned is that we have waited too long to clearly find out the grade levels on which our children are reading. The state of Ohio has just now instituted the third grade reading test in essence which means that children who are not reading at the third grade level and do not pass the test will be held behind in the third grade until they pass the test. This is crucial because it now gives our children an opportunity to be diagnosed with literacy challenges as an early age as opposed to being diagnosed in six, seventh, and eighth grade. The goal of is to get children to read and understand the Bible to increase their knowledge at reading and their knowledge of the Bible as well.

This study will be important to me as a pastor because it is what I can do to help my parishioners within my contacts and starting with our youth. Using 10 seven graders to contact my research will help me to improve their knowledge of the Bible and also find

out what reading level they are on, and increase their reading knowledge also they will have a better understanding of biblical knowledge. As we give students a better academic tools to be successful in school and in life this will enhance their skill set. Many of our students as they climbed academic achievement latter run into challenges as it relates to reading difficult novels. And getting meaning out of the authors that their reading. So my research will be in the invaluable to me as a pastor and also as an educator as a teacher and administrator.

To create a curriculum that can help children increase their literacy and their biblical knowledge is quite important to me and I think much-needed research in this area. The church has to be involved in the advancement of our children's academic success. We must not just care about them being successful on the basketball court as well as on the football field are on the soccer field are on the gymnastics team but we must be concerned in every area of life particularly academic achievement. The definition of biblical literacy is the ability and the willingness to use read and, speaking, and writing to understand the word of God and be understood by others. This definition deals with a holistic person every aspect of being. This psychological their mental their spiritual their biological is all a part of biblical literacy. It is the understanding of one in their whole totality. And if our children can conceptualize this as it relates to academic achievement they will be very successful in their journey throughout life. Children learn many things from their experience in life the academic journey from K-12 is an abundance of many learning experience in some of our schools we have not yet dealt with the fact that many of our children are graduating and yet are on a third grade reading level something has to change in order for our children out only to be successful in college but to be successful

in life. There many ways to get humans to learn, but a deeper understanding of concepts is not always achieved when teaching students. Students have to feel that they are connected to the material and have good relationship with their teachers. Many times this can help them to achieve higher academic success when they are more comfortable with the academic material and have better relationships with the teacher pulled the best out of them. Students often memorized words by sight, as they get to a certain grade level they are familiar with words by sight and not pronunciation. Once children learn the fundamental foundations of phonics. They can better ascertain words by pronunciation not only words They get a deeper understanding of the comprehension of that word. In the book no Excuse closing the racial gap: Learbubg the Abigail Therestrom and Stephan Thernstrom raises the question “the question of who is a good teacher is not easy to answer” (page .190) they both suggest that finding qualified teachers is key to academic success and making sure that they are competent within their subject matter. In his book biblical literacy, the essential Bible stories everyone needs to know Timothy Barl connects a very poignant reflection When Frederick Douglass’s master discoverer that his wife, Mistress Sophia, was teaching the eight-year-old slave to read the Bible, he strangely forbids her to do so again.” She cults him again “if he learns to read the Bible it would even unfit to be heard as a slave “is African-American people must realize that many of our ancestors learned to read by reading the holy Bible. It wasn’t one book that the master would allow their slaves to have possession of. But many slaves used the Bible to learn how to read because it was the only book that they were permitted to read. Not only do they learn how to read they learn how to write and speak by use of the words in the phonics of the Bible. Using biblical stories to comprehend words and meanings of

words was the common practice is still in slavery days. So my goal in my proposal is to tie academic achievement through biblical stories. I believe that we can use the Bible again to achieve a better understanding of the knowledge of the Bible and God by including our students in the process of biblical literacy.

My study will potentially observe ten after school program children in grades six, seven, eight, the students participates in the Concorde community Baptist afterschool program will have ten students. The students will come from different social economic backgrounds different races and different academic abilities. The students will meet over a period off four weeks for a month. The classes will begin November 2012 the classes will last for two hours Monday – Thursday, and focus on biblical literacy, academic achievement we will identify grade levels assessment will be made by. The students will have a pretest and posttest assessment to determine their level of competency of the content which I will present to. My context associates are the Rev. Donald Bean and Angela Doak. The afterschool class will consist of ten biblical stories 1 the creation story, 2 the Exodus story, 3 the story of Esther, 4 the story of David, 4 the story of Jonah, 5 the story of David and Goliath, 6 the story of the birth of Christ, 7 Jesus cleans a leopard, 8 Jesus walks on water, 9 Paul and Silas, 10 the crucifixion of Christ. These are the ten stories that will be taught in the afterschool program for my project closing the academic achievement gap through biblical literacy. This study will consist of materials such as ten Bibles pretest posttest classroom setting ten students. This program is specifically designed to increase the academic awareness and achievement of students and six, seventh, and eighth-grade. There'll be weekly quizzes review of phonics and fundamental

pronunciation of words. And sight words as well assistance in the classroom will be Rev. Donald Bean and Angela Draper.

The study will be a six-week study beginning the on November, 2012 and end January 20, 2013 I will be collecting data from the student's their pretest –posttest and three family survey Will be all part of the data collection reading will become bowl with state standards for the state of Ohio. Grade level indicators will be included in the reading for academic achievement as related to each grade level. The questions will sometime be yes or no free response whereas survey will be collected by once surveys will include both open and closed ended questions writing prompts will be collected.

The data collected in my study will be analyzed ending on the type of data collected first the pre-and posttest will be analyzing to test whether students that participated in the closing the academic achievement gap to biblical literacy and the strategies learn better students in their comprehension of Bible stories and increased illiteracy. Students grades will be analyzing to verify the validity of whether closing in academic achievement gap liturgy strategies have a significant impact on students. Students results from the surveys will be checked for factors that may increase their literacy their understanding of Bible increased academic excellency over all in their academic success. The study will measure whether student's literacy strategies will help them become more successful in reading to obtain higher academic scores and have a better knowledge of the Bible. I will analyze the state standards statistics so that we can determine the differences between grade levels and increases for six, seventh, and eighth grade.

Closing the academic achievement gap through biblical literacy, my professional solutions have been very helpful with me in regards to making supportive suggestions for research and inclusion in my project. Dr. David Evans is a graduate of Central State University with a BA in philosophy a Master's degree from United theological seminary in a demand from and I seminary as well. Dr. Evans has a very helpful in suggesting different avenues of research and inclusion. My second professional associate is Dr. Porsche or Robison Irvine Dr. Irvin has a BS in education from the Ohio State University she has a Master's degree in education also from the Ohio State University she has a PhD in education from the house state University Dr. Robson is very helpful and looking at quantitative and qualitative research and my project. Dr. Rhonda Tabbah has been very helpful in helping me with structure and flow in my document she has a BS in education from The Ohio State University, additionally she has a Master's degree in psychology and a PhD in psychology.

Final test data analysis

After four weeks of classes and studying in using multiple educations tool use with the methodology of small group biblical discussion pretest posttest, 10 Bible stories there was a final. Our students were well-prepared the students in our church were given incentives to try and do their best on the final exam or the final test first second and third place rewards. It was amazing their efforts to grasp all the material over the 16 days of classes. From Monday through Thursday from 3 PM to 5 PM the students spent a total 32 hours over the four weeks' sessions. Also gave students quizzes group discussions puzzles, movies anything dealing with the Bible stories that we were teaching. The analysis also gave us the opportunity to see the children interact with each other students were encouraging one another to better on the test and to grass the information that was

taught in the class. The students arrived on time opened up their sessions with their biblical lesson for the day also the students were given a snack when they first arrive. Of the 10 students that participated in us was all of our students except five scored 100%. The other five scored 90% which was astounding effort on behalf of o the students. The passing grade for the final test was a 75% of 100%. All of the students passed with flying colors. This prove my hypothesis by providing after school program for middle grade students using the methodology of small group, group discussion, pop quizzes, flashcards, pretests posttest, parent survey, and a final test. This methodology has proven to increase biblical knowledge, every organization and below is our church had afterschool program from 3 to 5 Monday to Thursday it could revolutionize biblical knowledge but all students. There must be a way to implement this program across the country in our cities to make sure we can get the full effect of changing student behavior by giving them an introduction to the Bible

Reflection

In my reflection this was a final project Increasing Biblical Knowledge sixth, seventh and eighth grade afterschool program after three years of work I can finally see some summation my project coming into fruition. It has been a difficult time in my life with the passing of my father and all of the school work that was required has challenged me to the very core. All of the many peer groups, books, learning summaries, classes and traveling have heightened my awareness of ministry and the call of ministry upon our lives. I believe this document is a living document which means that it is always in the process of fine tuning and becoming better as it relates to the project. I have had the opportunity to be mentored by Dr. Michael Neil which has been a wonder access to my

development and growth in the field of Christian Education and Urban Ministry Development. I couldn't have asked for a finer mentor and I finer peer group.

Having the afterschool program introduced me to sixth, seventh and eighth grade participants who made this project successful. Without their participation this project would not have been possible and their faithful parents with their diligence with making sure that their children attended the afterschool program. I would also like to thank the Concorde Community Baptist Church for their support and use of the venue that proved to be very helpful. This project has been very rewarding we will continue to follow-up with the students all the way to graduation my sixth-graders are in the eighth grade now and my ninth graders are heading into the two grade next year. This project has called me to understand that there are all kinds of mixed families coming up with one standard definition of family does not work in the present context. Many of our parents came up to her graduation was very exciting we gave the kids a certificate in the Bible is a completed our program. One of the many ways that we can incorporate the Bible in school is to look at other organizations such as the Boy Scouts, Girl Scouts, and the Royal Rangers these organizations could assist in increasing biblical knowledge for middle grade students. This project can be duplicated in every church in every organization within our community have an afterschool program that increases biblical knowledge. I'm working on a book to instruct this process and also a workbook for the biblical classes. Some of the challenges that we have again was trying to get approval from the school district to allow a Bible class on organization to have afterschool access to the building. I am going to take this project back to the Mount Zion missionary Baptist Church in Merry Ohio and implement afterschool program in the fall of 2016.

Conclusion

In conclusion, this has been a very difficult but very rewarding one at the same time.

Trying to balance the demands of school work and pastoring have been quite challenging, however, the reality is that many of the students that I came into contact with now have a better understanding of biblical literacy. For that I am pleased and I thank God for the opportunity to have interaction with students in that aspect. At the end of the day, I would like to say to “God” be the Glory for all of the magnificent things that He has done for the success of this program.

APPENDIX A

The following questions is a list for the pre/post test

1. Have you ever heard the biblical story of Adam and Eve?
2. Do you know how many kids the biblical character Noah had?
3. Do you know the biblical story of Moses?
4. Do you know the biblical story of Esther.
5. Have you ever heard of the biblical story of the three Hebrew boys?
6. Do you know David and what role he played in the biblical story of David and Goliath?
7. Do you know the biblical character Solomon?
8. Do you know what the biblical character Daniel was put in prison for?
9. Have you ever heard of Jesus?
10. Do you know how many books are in the Bible?

APPENDIX B

This is a list of parent survey questionnaire

1. From your perspective, do you feel that this afterschool program has influenced your child's spirituality?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
2. Do you think this afterschool program has increased your child's biblical knowledge?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
3. As a result of your child participating in the biblical literacy program, would you be willing to participate in the weekly family devotion?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
4. As a result of your child participating in the biblical literacy program, would you be willing to have prayer with your student on a daily basis?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
5. Do you think prayer is important and that it would help to increase your child's biblical knowledge?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
6. Do you feel your family bonds have strengthened by participating in a biblical literacy afterschool program?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
7. Has just child's behavior improved as a result, then participating in the afterschool program?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
8. Do you feel your child's academic achieving the performance has improved since they have been in the biblical literacy program?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
9. Would you be willing to enroll your child in the afterschool program in the next upcoming school year?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree
10. Do you participate in Bible study with your family at home?
a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

APPENDIX C

Pre/Post Test Questioner results

1. Have you ever heard the biblical story of Adam and Eve?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 60	No % 40	Yes % 100	No %

answer this suggest that are students made a profound in their biblical knowledge, as opposed to where they started. Combined with me facilitating the posttest suggested students made measurable increase in their biblical knowledge, and as it relates to the question was posed. The overall success of the student dissipation agent in increasing their biblical knowledge.

2. How many kids didn't Noah why have?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 100	No %	Yes % 100	No %

When asking if the students knew how many kids did Noah have 100% of did not know. But after our session the kids indicated that on the post-test 100% that they did now know how many children Noah had.

3. Do you know the biblical story of Moses?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 90	No % 10	Yes % 90	No % 10

3. When asking the key is that they know the biblical story of Moses, 90, of percent of the kids said yes and the pretest and 10% said no. On the posttest. 90% said yes and 10% said no. The biblical knowledge continues to increase, which is a good sign for the data collection.

4. Do you know the biblical story of Esther?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 100	No %	Yes % 100	No %

4. When asked to, you know the biblical story of Esther, 100% of the kids said no and the pretests. And the Popes tests hundred percent of the kids said yes, they knew who Esther was. And what her role was in the Bible.

5. Have you ever heard the biblical story of the three Hebrew

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 40	No % 60	Yes % 100	No %

5. When asked, had he ever heard the biblical story of the three Hebrew boys 40% say yes, and the pretests and 60% said no and the posttest. Again, we see the biblical knowledge, increasing as it relates to the three Hebrew boy's students were engaged to learn about the fiery furnace, and the role of the three Hebrew boys in the Bible.

6. Do you know David and what role he played in the bible story of David and Goliath?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 50	No % 50	Yes % 100	No %

6. When asked, did you know David and what role he made in the biblical story of David and Goliath, 50% of our students said that they knew David. And 50% of students said they did not know David and the role he played in the biblical text after the posttest 100% of our students knew the role of King David, as it related to David and Goliath and King David, killing Goliath.

7. Do you know the biblical story of Solomon?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 80	No % 20	Yes % 90	No % 10

7. When asked, did you know the biblical character Solomon, 80% of our children, said no and 20% said yes. After the completion of our posttest, 90% of the students know who King Solomon was again we see a constant increase in biblical knowledge being learned and retained.

8. Do you know what the biblical character Daniel was put in prison for?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 10	No % 90	Yes % 100	No %

8. When asked, did you know what the biblical character was put in prison for 90% said no and 10% say yes. The knowledge of the students continues to increase. Knowing that Daniel was put in jail because he continued to pray to his God. Which here in emphasizing the power of prayer and consistent see how I can change your situation. 9.

9. Have you ever heard of Jesus?

Biblical Knowledge			
Pre-Test		Post-test	
Yes % 80	No %20	Yes % 100	No %

9. Have you ever heard of Jesus, 80% say yes and 20% said no. In the pretests. The reason being is that for some students. This was the first time that they had any contact with the Bible or Jesus. This afterschool program also serves as an evangelistic motive to introduce students to Jesus Christ. After the posttest 100% of the students understood Jesus Christ was as Lord and Savior.

10. Do you know how many books are in the Bible?

Biblical Knowledge			
Pre-Test		Post-test	
Yes %	No % 100	Yes % 100	No %

10. When we asked the question, do you know how many books are in the Bible, 100% of the students said no and the pretest. On the posttest. All of the students were able to know all the books of the Bible in the New Testament, as well as the Old Testament 39 books in the Old Testament, 27 books in the New Testament. All of the kid's biblical knowledge. Increased as it relates to that particular question.

Survey questionnaire

1. From your perspective, do you feel that this afterschool program has influenced your child spiritually?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 100			

1. 100% of the parents answered strongly agree. This question showed that the kids spiritual analogy wasn't new by increasing their biblical knowledge.

2. Do you think this afterschool program has increased your child's biblical knowledge?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 100			

3. 100% answered strongly agree to the fact that biblical knowledge in an afterschool program will increase if student's biblical knowledge. 4. As a result of your child participation in this biblical program, would you be willing to participate in weekly family devotions?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
%50	%30	%20	

3. 50% of the students answered strongly agree 30% answered. Neutral and 20% answered agree as it related to participating in the family devotion on a weekly basis. Trying to develop a sense of difficult literacy within the family is continuing process. Peer participation in biblical literacy is crucial.

5. As a result of your child participating in the biblical knowledge program would you be willing to have prayer with your student on a daily basis?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 70	% 10		% 20

4. 70% said strongly agree. 10% say neutral and 20% said disagree. Trying to develop a sense of prayer, then the student's life and family life would be helpful as it relates to increase biblical knowledge.

5. Do you think prayer is important to increasing your child's biblical knowledge?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 80		% 20	

5. 80% strongly agreed said yes, 20% said no when asked the thing. Prayer will increase your child's our students become knowledge parents strongly agreed that it would. But the question becomes, would they be willing to do it on a continual basis.

6. Do you feel your family 's bond has strengthened by participating in a biblical literacy afterschool program?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
%80		%20	

6. 80% strongly agreed and 20% agreed that by participating in the after school biblical literacy program, but it helped with the bonds and the family. Family unity is very important. One of the things that this process does is to cause kids to communicate with their parents about the Bible.

7. Has your child's behavior improved as a result of them participating in this afterschool Program?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
%90	%10		

7. 90% of the parents strongly agreed and 10% parents. Neutral one of the things that we emphasize was behavior that if you're going to spend in the afterschool program. We have to conduct yourself in a way that would not cause you to be kicked out program.

8. Do you feel your child's academic achievement performance has improved since they have been in this afterschool program?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 90		% 10	

8. 90% of the parents said strongly agree 10% agree that there's child's academic efforts increased and improved as a result of being in the afterschool program.

9. Would you be willing to enroll your child in the afterschool program in the next upcoming school year?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
% 100			

9. 100% strongly agreed that they would allow their child to participate in the medical literacy afterschool program in the upcoming year. Based upon the success of the program. Many parents were excited about the program and wanted to suggest that it be carried on and include more children in the program.

10. Do you participate in Bible study with your family at home?

a. strongly agree b. agree C. neutral d. disagree e. strongly disagree

Survey			
Strongly Agree	Neutral	Agree	Disagree
%40			%60

10. 40% strongly agreed and 60% disagreed. Trying to reach parents to make sure that they can continue the biblical literacy by having a Bible study weekly in their homes. Many of the parents suggested that the schedules too hectic to spend time in Bible study with the children. The fact that they are talking about the Bible is a blessing in and of itself

APPENDIX D

Final Test increasing biblical knowledge 20 question

Multiple choice

1. Who was the first woman in the Bible
a. Mary b. Eve c. Easter d. Ruth
2. Who was the first man in the Bible
a. Moses b. Dave c. Solomon d. Adam
3. What man in the bible build and ark?
a. Daniel b. Goliath c. Moses d. Jesus
4. How many book are in the bible?
a. 50 b. 66 c. 39 d. 27
5. How many Book in the old testament?
a. 50 b. 66 c. 39 d. 27
6. How many Book in the New testament?
a. 29 b. 33 c. 27 d. 36
7. Who is supreme creator and ruler of all
a. Moses b. Solomon c. Dorcas d. God
8. Who received the Ten commandments
a. Eve. b. Nebuchadnezzar c. Easter d. Moses
9. She was beautiful Queen?
a. Mary b. Esther c. Eve d. Dorcas
10. Who did Peter raise from the dead?
a. Dorcas b. Adam c. Eve d. Moses
11. Who walked on water o Jesus?
a. Luke b. John c. Peter d. Paul

12. Who was the Savior of the world?
a. Jesus b. Paul c. Timothy d. Peter
13. How many Hebrew boys were thrown into the fiery furnace?
a. 2 b. 3 c. 7 d. 8
14. What was the name of the giant that David killed?
a. Adam b. Eve c. Goliath d. Moses
15. What word means advisory or Satan?
a. God b. Devil c. Mary d. Esther
16. Who was the youngest of the disciples?
a. Mark b. Peter c. James d. John
17. How many disciples were there?
a. 3 b. 7 c. 24 d. 12
18. How old was Jesus when he died?
a. 12 b. 7 c. 21 d. 33
19. Who was thrown into the lion's den?
a. Moses b. Jesus c. Daniel d. Solomon
20. Who was not thrown into the fiery furnace?
a. Meshach b. Shadrach c. Abednego d. Moses

.”

APPENDIX E

Letter to parents

November 1, 2012

Dear Parents

Concord Community Baptist Church
475 S. Champion Avenue
Columbus, OH 43205

I am a doctoral candidate at the United Theological Seminary in Dayton Ohio. I am asking the parents of the Concorde community Baptist Church to let their child participate in our afterschool program. This program last four weeks and it is designed to increase biblical knowledge using the Bible as our main source of literacy.

I am also requesting for you to participate in the parent survey that will take place at the end of our sessions. The times for afterschool program will be from 3p.m. to 5p.m. Monday to Thursday. This project seeks to give middle school students a biblical understanding of the Bible. The research will help me to identify issues and how to increasing biblical knowledge for middle school. Afterschool program will be loaded located here at the church.

I would like to thank all of you parents for letting your students participate in afterschool program we Appreciate it.

Gregory Draper
Doctoral candidate

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